SEDER OLAM:

OR, THE

Order, Series, *or* Succession

OF ALL THE

Ages, *Periods*, *and* Times

OF THE

WHOLE WORLD

IS

Theologically, *Philosophically*, *and* Chronologically Explicated and Stated.

ALSO

The Hypothesis of the Pre-existency and Revolution of Humane Souls. Together with the Thousand Years Reign of Christ on the Earth, probably evinced, and deliver'd in an Historical Enarration thereof, according to the Holy Scriptures.

To which is also annexed,

Some Explanatory Questions of the Book of the Revelations of the like import. And an *Appendix*; containing some Emendations and Explanations of divers Passages, in the two fore-going Treatises, out of the Author's Original Manuscripts and Papers.

Translated out of Latin by *J. Clark*, M. D. upon the Leave of *F. M.* Baron of *Helmont*.

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1855 July 14
Gift of
Miss Elizabeth P. Stover
of Kingston, Mass

TO THE
Engliſh Reader.

Serious and Inquiſitive Reader,

FOR *thy ſake was this ſmall Tract tranſlated into the Engliſh Tongue, by the Conſent of the Baron of* Helmont, *now reſident at* London, *wherein I have rather affected a plain Engliſh Stile, than any artificial Embelliſhment leſt, I ſhould make it leſs intelligible, by endeavouring to render it more polite; and ſo rob the* Author, *to divert the* Reader, *which is to betray the Underſtanding, to gratifie the Fancy. And now* Reader, *as to the ſubject, ſure I am of Opinion, if there be any ſuch thing as reveal'd Religion in the World, (as none but Atheiſts will deny) the only ſure way to prove it, is by reconciling*

Faith

Faith with Reaſon; for tho' the ſubtilties of Faith may ſoar above the perfect comprehenſion of Reaſon, yet no true Faith can be ſo abſolute, as to appear wholly inconſiſtent with it, as is manifeſt in the Example of Chriſt's Incarnation; where Faith perſwades me of this miraculous Union, and Reaſon ſhews me the neceſſity of it. Here is the Conformity of Faith with Reaſon: and no Hypotheſis more effectually proves the veracity of Scripture againſt the Objections of Atheiſts, *than that which perfectly demonſtrates the harmonious congruity and conformity of thoſe truths; but all the vulgar Expoſitors have hitherto been ſo far from reconciling the Scriptures, that they have made it appear a Maſs of Contradictions, and mightily ſtrengthened the principles of* Atheiſts.

J. C. SE-

SEDER OLAM,

OR, THE

Order of Ages.

1. FOR as much as God is but one, the terms of *Three Persons* are very improperly apply'd to the Mystery of the *Father*, *Word*, and *Holy Ghost*. It were better to stick to the words of Holy Writ, in the Explication of so great a Mystery. Herein we may be safe, and this would remove a Scandal from such, who are offended at the names of *Three Persons*.

2. Because God doth all things according to his infinite Wisdom, therefore there is no indifference of Will in him; and therefore, in all things he doth, he is a necessary Agent, and yet also the most free Agent.

3. Therefore he did necessarily create the Worlds, and that not by constraint

from any foreign Agent, but from the Determination of his internal Goodneſs and Wiſdom.

4. Therefore the Attribute of a Creator is eſſential to God, becauſe in God there are no accidents.

5. Therefore God is a Creator from Eternity, and ſo by conſequence did make Creatures from infinite *Ages*; and alſo ſtill doth and will create new to all Eternity.

6. The Worlds therefore, in reſpect of us, are infinite and innumerable.

7. But (among other differences) there is this ſpecial difference between God and Creatures, that God is altogether unchangeable; but all Creatures are, in ſome Senſe or other, changeable.

8. But there is a two-fold diſtinction in the mutability of Creatures; for Creatures are either changeable to Good or Evil, (which indeed for ſome time is the Lot and Condition of all Creatures) or elſe at length, after a certain ſpace of time, only changeable unto Good.

9. Which mutability of Creatures remains unto all Eternity; for there is no Creature ſo perfectly good, but that it is ſtill capable of a greater Degree and Meaſure of Goodneſs, to all Eternity.

10. More-

10. Moreover, there is neceſſarily intercedent between God and Creatures a certain middle Being, which indeed is leſs than the ſupream Deity, but greater and more perfect than all Creatures.

11. And this *Ens medium*, or middle Being between God and Creatures, is Chriſt the Heavenly *Adam*.

12. God, by this *Medium*, to wit, Chriſt created and produced all Creatures whatſoever.

13. Again, among other Differences, there is this difference between Chriſt and Creatures, that all Creatures are for ſome time changeable unto Good and Evil; but Chriſt is only changeable unto Good, but never unto Evil.

14. And therefore more juſtly merits the name of Son of God, than that of a Creature, and his production is rather to be accounted a Generation, than Creation.

15. Chriſt, the Heavenly *Adam*, is both God and Man, containing in him both Natures, *viz.* the nature of God and Man.

16. For whereas the moſt Divine Humanity of Chriſt is intrinſically, and moſt perfectly united with the word of God, which is God; therefore this Heavenly Man and Divine, Jeſus Chriſt, is truly God.

17. But the Divine and Humane Natures in Christ must not be confounded, but plainly distinguished; so that the Humanity is never changed into the Deity, nor the Deity into the Humanity.

18. So great is the Excellence of Christ beyond all Creatures, that there are certain Divine Attributes allowed him, which are communicable to no Creatures, to wit, Omni-presence, and Omniscience.

19. Which Attributes of Omni-presence, and Omniscience of the Man Christ, are nevertheless inferiour to those, which appertain unto God.

20. For God is so present in all things, that he is every where centraly existent; but the Divine Humanity of Christ hath not its Center every where present, but is universally extended by the essential Radiations from the Center of his most Divine Soul into all Creatures and Worlds.

21. Lastly, the Omniscience of Christ's Humanity, is inferiour to that which appertains to the Deity; for as the most glorious Godhead most perfectly knows all things without the Concurrence of created Objects, as Instrumental causes to stir up knowlege in him; the divine Soul of the Man Christ Jesus knows all things, either by the perception of Objects, as they do some

ſome way or other influence him, or in reſpect of things to come, are ſignified to him by divine Revelation from God the Father.

22. Becauſe Chriſt Jeſus the Heavenly Man, is the firſt begotten Son of the moſt excellent and ſupream God himſelf, and by reaſon of his miraculous Union with the ſupream Deity is very God, equal with God the Father; and alſo becauſe he is moſt loving to all Mankind, every where preſent, and all knowing, and ſo can, and will help all Men in any neceſſity or diſtreſs whatſoever, therefore is deſervedly to be call'd upon, worſhipped and adored, and we cannot any other way duly and acceptably call upon, worſhip or adore the ſupream God himſelf, but in and through Chriſt the Mediator.

23. That there is ſuch a Medium, or middle Being between God and Creatures, the very Order of things, clearly demonſtrates. For as it agrees with the higheſt and ſupream God, to be a Being altogether unchangeable; ſo is it congruous to the nature of every Creature or created Being to be changeable to Good or Evil; but between that which is wholly unchangeable, and that which is wholly changeable, there is a certain Medium partaking of both extreams,

extreams, which in the nature of it, is unchangeable to Evil, and changeable to Good, which Medium is Christ, the Heavenly *Adam*.

24. And therefore in the order of Nature is before all Creatures whatsoever, and pre-excels the whole System of Creatures, yea, is the Lord and Head of every Creature.

25. Moreover, the fulness of the Godhead dwells bodily in this most divine Medium Jesus Christ, according to the Testimony of the Apostle *Paul*, which certainly is thus to be understood; that the divine Humanity of Christ is the House, and immediate Dwelling-place of the most High and Glorious God himself, and is as it were a certain Body for the Divinity, in the which God himself may be seen and apprehended by his Creatures, and by the Mediation of this beloved and blessed Consort of God, when duly qualified and disposed thereunto, they may enjoy him. Therefore it is, that according to the words of Christ himself *his Saints and true Believers feed upon his Flesh and Blood to Eternal Life.* Which Flesh and Blood of Christ are of a Divine and Spiritual nature, and yet not the very Essence of God, but of a certain middle nature between God and Creatures; for

for God doth as it were corporally manifeſt himſelf to his Creatures by Chriſt; who nevertheleſs in his own nature, is purely a Spirit, abſolutely void of all corporeity.

26. Now, becauſe the divine Humanity of Chriſt is as it were the Body and Houſe of the Divinity, (for the Greek Word Σῶμα as it were Δῶμα imports as much) therefore Chriſt doth in ſome meaſure partake of the nature of a Body, otherwiſe he could not be the true and proper Medium between God and Creatures.

27. For all Creatures, even the moſt noble and excellent, are in ſome degree or other corporeal.

28. Therefore Spirit and Body are not contrary Eſſences, as many do vainly and falſly affirm; for every created Spirit is corporeal, having in it the true eſſence and nature of a Body, *viz.* it is an extended Being, bounded, circumſcrib'd with place, moveable, *&c.*

29. And therefore a humane Soul (which is alſo a Spirit) is corporeal, and comprehends in it the true Nature and Eſſence of a Body. The moſt pure and Spiritual Angels alſo are corporeal, and as it were ſpiritual Bodies.

30. The

30. For as every Spirit or Soul in the whole creatural System is a Body, having in it the true Essence and Attributes of a Body; so every Body is in some degree or measure Animal and Spiritual, *i. e.* hath Life, Sense and Knowledge; or at leastwise capable of those Attributes.

31. Nor is it to be feared, that the Souls of Men could ever become mortal, or be turned into Dust, Vapour, or soft Air, or dissolved into Earth and Stones, if they were admitted to be corporeal; for not every thing that is corporeal or Body, is dissolvable, because it is a Body; for there are immortal Bodies, and such as are absolutely and indissolvable, such *are the Glorified Bodies of Saints and Believers in the Resurrection of the Dead, when this mortal shall put on Immortality, and this corruptible Incorruption*, according to the *Apostle*'s words.

32. Seeing therefore every Spiritual thing is corporeal, and every corporeal thing is Spiritual, in some degree or measure; therefore all Creatures, from the highest to the lowest, have some relation and natural Affinity one to another; the highest to the lowest, and the lowest to the highest; yea, certainly, as to their original essence and condition, they are of one and the self same nature, nor is there any, even the basest Creature, but may be changed,

changed, either into the nobleſt, or at leaſt into ſome part of the nobleſt Creature.

33. Therefore that falſe and vain Imagination of ſundry *Philoſophers* (ſo called) concerning Matter and Body, is to be rejected, as tho' it were a thing, not only wholly inanimate, and void of Life, but alſo utterly incapable thereof to all Eternity. Which moſt abſurd opinion borders too much on Atheiſm, and moſt grievouſly ſtrikes at the divine Goodneſs, Wiſdom and Power, and other Attributes of the moſt excellent and ſupream God.

34. For from God, who is Life himſelf, and the fountain of it, nothing that hath not Life, or is uncapable thereof, can proceed; for God created all his Creatures in his moſt excelling Goodneſs, Wiſdom and Power, that in him they might at length be bleſſed: Rejoyce in him, and enjoy him and that in him, as their end, they might moſt ſweetly reſt, and ſo praiſe, honour, and glorifie him as God, their Creator, to all Eternity, which they could never do, if they were void of Life, and uncapable of it.

35. In the Primitive State of created things, the moſt excellent, and moſt wiſe Creator, made or produced a kind of intermediate or middle Creatures, with a poſſibility in this their mediate, and of its own nature, changeable State and condition,

tion, of being changed into the better, by the assisting Grace of God, or into the worse, by the byas of their own proper Wills and Inclinations.

36. Therefore God's first Work about Creatures is to create them; then being created to fashion them after this or that manner, either into the better, if they follow faithfully in all things, the conduct of divine Grace, or into the worse, by the most just Judgment of God, if refusing the Guidance of divine Grace, they wilfully and voluntarily renounce the Law of God.

37. Hence proceeds that diverse and contrary state and condition of most Creatures one from another: For whereas sundry Creatures kept their primitive Integrity and Innocence, nor did ever transgress the divine Law, therefore are they blessed, and still enjoy the beatifick Vision, and Communion with God, they are also pure, holy, and immaculate full of Light and divine Life, and shine in that Glory and Beauty, which to us Mortals is certainly incomprehensible. But because many others fell from their primitive Purity, by Transgression and Disobedience of the divine Law, therefore are they miserable, polluted with Sin, sullied and darkened.

38. And

38. And hence it is, that from this World of creation, other Worlds alſo burſt out, to wit, the World of formation, as well the Superiour as Inferiour; that of Souls, who never fell, whoſe Seat and Region is the cæleſtial Paradiſe; this of fallen Souls, and after a certain manner polluted with Sin, whoſe Seat & Region is without that bleſſed place of Paradiſe in places and parts of the World, inviſible to our outward view.

39. Laſtly, from the inferiour World of Formation proceeded this World of Fabrication, wherein we live, comprehending within it all viſible things, from the remoteſt Stars, even to the Earths profundity, which is therefore called the World of Fabrication, becauſe Death and Stupidity ſo prevails in the moſt parts of it, that all things in this World ſeem rather to move in a manner Mechanically, than from a vital principle, which nevertheleſs is to be underſtood in compariſon to the ſuperiour Worlds, where indeed the vital principle is far more predominant, than in this inferiour World, nor is this inferiour World in any, even the moſt ſtupid part of it wholly, and in every degree deprived of Life.

40. Nothing therefore, which belongs to this viſible World, is immediately created; for this viſible World is not properly a created

ted World, but made and compoſed of pre-exiſtent principles, which pre-exiſtent principles belong to the World of Formation, and the World of Formation owes its original to the Pre-exiſtent principles of the World of Creation; the World of Creation only is properly and ſtrictly created, and its production is properly called Creation; for this doth not exiſt from any Pre-exiſtent principles, or from a Subject, or parts making a whole, but has only God the Father, and Chriſt his only begotten Son, for its Author and Original.

41. Therefore Men born into this World, (to ſpeak properly) are not immediately created, neither in reſpect of Soul nor Body; the external or outward Body, with the Life thereof, is that which belongs to this World of Fabrication; but the Soul which is called *Neſhama*, pertains to the World of Creation. Laſtly, the Spirit pertains to the World of Formation, which poſſeſſeth the middle place between the Soul and outward Body, and this Spirit by the *Hebrews* is called *Ruach*, but the Life and Spirits of the external Body are termed by the ſame *Nephеſh*, there are therefore three viral principles in every Man, *Neſhama*, *Ruach* and *Nephеſh*; *Neſhama* of the World of Creation, *Ruach* of the World of Formation, and *Nephеſh* of the

the World of Fabrication; moreover *Nephesh* is the Cloathing or Vehicle of the *Ruach*, and *Ruach* is the Vehicle and Garment of the *Neshama*.

42. First of all, therefore Men are created in the World of Creation; secondly, formed in the World of Formation (where they assume their Cloathing or Vehicle, which is called *Ruach*; and this *Ruach* is a certain Subtile and Spiritual Body, of which sort are the Bodies of Angels, and just Men made perfect;) thirdly, they are made or fabricated in the World of Fabrication, and all this is expressly confirmed by Testimony of the Scripture it self, *Isai.* 43. 7. *Every one that is called in my Name have I created, formed and made*; and consequently, according to these words of Scripture, the *Hebrews* call the World of Creation *Briah*, the World of Formation *Jezirah*, and the World of Fabrication *Asiah*, which three Hebrew words are expressly to be met with in the place of Scripture above cited.

43. Moreover, besides this World *Briah*, higher than which our Original doth not reach (if we have respect to the parts composing humane Nature) there is understood another World, more noble, and (in the Order of Nature,) more antient than the rest immediately flowing from the

Author, God himself, called in Hebrew *Aziluth*, which signifies the neareſt to the moſt high and ſupreme God himſelf, and this cannot agree to any other than Chriſt, the Saviour and Mediator between God and Men.

44. Therefore thoſe Hebrew Doctors do rightly and truly teach, and that altogether according to Scripture Teſtimony that thoſe four Worlds above-mentioned do exiſt, to wit, the *Azilatbick*, which is of Chriſt, the *Briatick*, which is of Souls, the *Feziratick*, which is of Angels, not yet conſummated, and the *Aſiatick*, which is of Men, cloathed with an external Body. But as the *Aziluthick*, as it is the nobleſt of all, ſo it is the greateſt, and but only one; altho' the *Hebrews* diſtinguiſh it into ten Emanations; the diſtinction of which Emanation, nevertheleſs is only modal and not eſſential. But the *Briatick*, *Feziriatick*, and *Aſiatick* Worlds, as to their number and multitude, in reſpect of us, are infinite and innumerable, becauſe (as I have ſaid before) God is continually a Creator; for the Attribute of a Creator is eſſential to him, and therefore he doth and will continually create new Worlds to all Eternity. And laſtly, from theſe new created Worlds, other new *Feziratick*, and *Aſiatick* Worlds ariſe, and therefore 'twas tru-

truly laid of *Solomon*, we cannot ſearch out the beginning, nor the end of God's works; as true alſo was that ſaying in another paſſage. *The mighty Works of God are paſt finding out.*

45. Now the *Jeziratick* World, from whence (as from its root) the *Aſiatick* World proceeded, penetrates and pervades the whole *Aſiatick* World in every part, with its vital and eſſential Rays; alſo the *Briatick* World, by the diffuſion of its vital and eſſential Rays, penetrates the whole *Jeziratick* and *Aſiatick* World; and laſtly, the *Azilutick* World, not only penetrates and pervades the three inferiour Worlds, by the transfuſion of its eſſential and vital Rays, but alſo moſt intrinſecally comprehends and embraces it in its Boſom, as a Mother doth her Off-ſpring, and ſo indeed all theſe four Worlds are intrinſically preſent one with another; yet, ſo that the third is more ſubtile and Spiritual than the fourth, the ſecond than the third, and the firſt than the ſecond, and conſequently more penetrative and perfuſive.

46. From what has been ſaid, it evidently appears, that humane Souls did pre-exiſt before they came into theſe groſs and Earthly Bodies; for nothing which is properly created is of this viſible World, but the Soul

is properly created; therefore the Soul had not its original or first existence in this visible World, but it first existed in the World of Creation; then descended from the World of Creation into the World of Formation; and lastly, from the World of Formation, into this World of Fabrication.

47. But as for this *Asiatick* World, this hath its rise and Original from the *Jeziratick* World, by reason of some great falls of the Souls contained therein for transgressing the Law of God: And if these Souls had never fell, this *Asiatick* VVorld, which is the VVorld of Fabrication, had never existed.

48. Nevertheless, the Souls of the *Jeziratick* VVorld are not changed into the parts of the *Asiatick* VVorld; that is to say, into the Dust of the Earth, Stones, Plants and Trees; for such a change of Souls is plainly impossible, but the Bodies of those Souls, distinct from the Souls themselves, and by the Sins of those Souls, separated from them, as by a certain kind of Death, were subjected to such a change, or conversion into the parts of the *Asiatick* VVorld.

49. Therefore this *Asiatick* VVorld is truly call'd *Golgotha*, or the place of Sculls and Sepulchres, to wit, because it is nothing else in

in a manner but a certain mass and heap of Carcasses and dead Bodies, which those Souls have put off, by reason of their Sins in the *Jeziratick* World; and being thus devested, they at length grew into this Grosness, Death and Stupidity, which they now suffer.

50. And therefore our Saviour and Redeemer Jesus Christ, after he came into the Flesh in the likeness of sinful Flesh, was to be crucified in *Golgotha*, which is the place of Scull or Sepulchres, by which is typically signified this *Asiatick* VVorld, or VVorld of Fabrication, that so in this place of Death he might overcome Death it self, who is our Saviour and Prince of Life, yea, Life it self: which that he might do by the Ordination of divine VViſdom, he was to die in a Body of Flesh, and then to rise again in the same Body in which he died, that he might become the first Fruits of the Resurrection of the Dead, and his Body being Glorified and Immortalized, might at length glorifie and immortalize the Bodies of Saints, in which Bodies they shall live and reign with Christ for ever in the Heavens.

51. Therefore this *Asiatick* VVorld, is to be again converted and reduced into the Superiour and excellent *Jeziratick* VVorld, that all its parts may be re-united to these

antient Souls, wherennto in times past, they belonged, that so at length the Souls and Bodies may be purified in this VVorld from all dreggs of Sin and Death, as in a refining Furnace of Affliction and Suffering, and lastly, eternally glorified in a indissolvable & incorruptible union of both Body and Soul.

52. And then indeed the natural and animal Body will be changed into a Spiritual Body, which is far nobler; yea, all this grosse and material VVorld, where Death and Stupidity so wonderfully reigns, will be rendred full of Life and Spirit.

53. And yet this great, and truly wonderful change and conversion of all, even the vilest things of this *Asiatick* VVorld, may not be suddenly, and altogether, but by parts, and in various Successions of Ages, according to the predestination of divine VVisdom.

54. Therefore the Ages of VVorlds, in respect of human Intellect, are truly infinite and innumerable; and that not only in regard of things to come, but in regard of things past.

55. Moreover, this *Asiatick* VVorld hath had its existence for many more Ages than we Mortals are able to number.

56. Therefore this *Asiatick* VVorld, wherein we live, must be distinguished into many and

and various VVorlds (as the Whole is distinguished into its parts) beyond the reach of Mortals understanding.

57. But those particular *Asiatick* VVorlds are most commodiously distinguished, in respect of the Years, whereof they consist.

58. Now every particular *Asiatick* World consists of seven Thousand Years; which make up, as it were, one week, consisting of seven days.

59. For a thousand Years with the Lord are as one Day, and one Day as a thousand Years. as it is in the 90th. *Psalm*, and confirmed by the Apostle *Peter*, in his second Epistle, *vers.* 3.

60. And the seventh Millenium, or seventh Thousandth Year of each VVeek of the World. is the Sabbath of this VVorld.

61. Therefore this World of ours consists of Seven Thousand Years, whose seventh Millenium is the Sabbath, or Sabbatism of this our present World, as it is in *Heb.* 4.

62. And indeed that Sabbath of days, which God commanded the *Jews* to observe, was a Type or Figure of this Mystery, the same also was that of the Sabbath of Years, Months and VVeeks, which in times past God likewise command the *Jews* to observe.

63. Now, whereas every fiftieth Year comprehending seven weeks of years, was a year of *Jubilee*, wherein every Captive was to be set at liberty, and every one to return to his own Family, House and Possession; this certainly signifies fifty thousand years, which contain seven weeks of Worlds, therefore in the fifty thousand year, or end of every seventh World, many Souls are to be saved and reconciled to God by Christ, which as yet could not obtain Salvation in the preceding weeks or VVorlds, but suffered for their Impieties by the most just Judgmnet of God the execrable torments of Hell Fire.

64. Others there are, whose Sins God doth pardon in this World for the sake of Christ, such as are Sins of Ignorance, and all others of which Men sincerely repent; but there are some, whose Sins are neither forgiven in this World, nor in that which is to come, and yet are forgiven in some third *World*; and lastly, there are others which are not remitted till the fourth, and so on, even to a seventh, according to the most just Judgment of God; nay, far beyond a seventh, even to the seventy seventh thousand year, the Remission of some very notorious and wicked Sins, seems to be deferred, that is, not less than eleven weeks;

weeks; and ſuch a kind of a Sinner, that wicked *Lamech* ſeemed to be, who predicted of himſelf his to Wives, that Vengeance ſhould be taken on him ſeventy ſeven fold, that is (as it ſeems) 77000 Years. But on *Cain* (who was not ſo wicked) Vengeance was to be taken, but ſeventy fold, which is 7000 Years, to wit, the whole time of this World.

64. Then if one day with the Lord be as a thouſand years, by the ſame reaſon one year (*i.e.*) 365 days will be as 365000 years, which Period of 365000 years ſeems to be ſome vaſt Age, comprehending about 52142 Worlds within which ſpace of time, whatſoever is of humane kind on Earth, will doubtleſs be converted unto God.

Nevertheleſs, the *Aſiatick* VVorld doth not ceaſe to be upon this account, becauſe the parts of the *Aſiatick* World, are continually multiplied, by reaſon of the continual Multiplication of other VVorlds, to wit, the *Jeziratick* and *Briatick*, whereof we have already made mention.

66. Therefore they err extreamly, and conceive too unworthily of God, yea, do not rightly know nor conſider the nature of him, who think the puniſhments of the damned are to be perpetrated to all Eternity without any end or termination. For the very

very nature of God is Love it ſelf according to the expreſs words of the Apoſtle *John*, and finally, becauſe the nature of God is unchangeable, therefore he did neceſſarily love all his Creatures, and that conſtantly and unchangeably too, nor could he abſolutely hate any thing that ever he created; and becauſe love is of the nature of God himſelf, and whatever he operates or doth in relation to his Creatures, even when he moſt ſeverely puniſhes them for their Sins proceeds all from Love, therefore God loves his Creatures in the moſt miſerable and wretched ſtate and condition they can exiſt in, and therefore cannot but benefit them, and ſo at length bring them out of miſery: Therefore all the puniſhments, which the moſt juſt and truly tremenduous Juſtice of God inflicts on Sinners, are true effects, and real tokens of his divine Love towards them, the moſt certain end and deſign of all which is the Redemption and Deliverance of thoſe Sinners from all their Sins and Puniſhments inflicted on them for Sin, and their final Glorification and Reſtoration to Juſtice and Holineſs: which is apparently confirmed by St. *John* in the *Revelations*, ch. 5. v. 13. who ſaith, that he ſaw (in his prophetical Viſion, every Creature in Heaven and Earth, and under the

Earth,

Earth, &c. praising God, saying, *Blessing, Honour, and Glory, and Power to him that sits on the Throne, and to the Lamb for ever and ever*; the same also the Apostle *Paul* openly enough declares, *Eph.* 1. 10. *Phil.* 2. 10. *Colos.* 1. 20.

67. Now forasmuch as when any human Judge punishes a delinquent, he ought to love him, and direct his punishments to this end, that the punished Offender may be benefitted and bettered thereby; how much rather will God love those he punishes, and inflict such punishments on every Offender, by which at length in their due and appointed times, according to the transcendant VVisdom of God every Sinner may return from a state of Sin and Misery unto a state of Righteousness, and everlasting Happiness?

68. Nor doth that hinder, which is vulgarly objected, that every Sin deserves an exceeding great and everlasting punishment, because it is against God, who is infinite Goodness; for because God is infinite Goodness, therefore God's VVill to forgive Sins is as necessary as his VVill, to punish it. Again, this clearly appears as well from Scripture, as from manifold experience and observation, that God does not punish the smallest and greatest Sins in the same

degree,

degree, but is wont to puniſh the leſſer Sins with lighter and the greater with the more grievous and heavy Judgments: therefore that conſequence, drawn from the infiniteneſs and greatneſs of the Object, is weak and invali'd; for otherwiſe a Sinner would be puniſhed for the lighteſt and ſmalleſt tranſgreſſion with the higheſt and infinite puniſhment.

69. Becauſe therefore there are degrees of puniſhments, according to the degrees of Sins, and no Sin is in its own nature infinite, therefore all the puniſhments of the damned, as well of fallen Angels, as of Men, will have an end after long Tracts of time according to God's Appointment.

70. The longer any one hath been a Sinner, the longer will God puniſh him for his Sins.

71. The diverſity of puniſhments, is manifeſtly apparent from the words of Chriſt; ſome Sinners ſays he, are worthy to be puniſhed by the Council, ſome are worthy of the Judgment, others of Hell Fire. And then again ſome Sins are remitted in this World, others neither in this World, nor that which is to come, which nevertheleſs may be forgiven in ſome third or fourth, &c. Theſe words of Chriſt

alſo

alſo ought to be well considered, that thoſe that were caſt into Priſon, ſhould not depart thence till they had paid the laſt Farthing: laſtly, where he ſays it ſhall be more tollerable for *Sodom* and *Gomorrha* in the day of Judgment, than for that unbelieving Generation of the *Jews*. Moreover, ſuch as are to be ſaved in the end of this World, and ſuch as are not to be ſaved till the end of the next, that is, till the Expiration of fourteen thouſand Years, ſeem to be fairly, tho' Ænigmatically deſcrib'd, *Exod.* 12. For the Woman that brought forth a Male Child was unclean ſeven days, and on the eighth day the Male was Circumciſed; for this eighth day plainly ſignifies the Glorification of the mortal Bodies at the Expiration of 7000 Years, that is in the beginning of the eighth Millenium. But if ſhe brought forth a Female Child ſhe was unclean 14 days; by the Male our ſpiritual Generation by Chriſt ſeems to be ſignified, by but the Female Man's own Righteouſneſs. For thoſe who are only Righteous by their own Righteouſneſs cannot be ſaved in this World but are committed to the next, that denying their own Righteouſneſs, they may be regenerated in Chriſt; and thus having put on the true Righteouſneſs of Chriſt in a ſpiritual Regeneration, finally obtained Eternal Salvation.

72. But

72. But the words for ever, and for ever and ever, when they have a relation to the punishments of the damned, are not to be understood at fartheſt, than of certain Ages.

73. But when they have relation to God, and the bleſſed Life of Saints, then indeed ought to ſignifie never ceaſing, and infinite *Ages*; for to puniſh for infinite *Ages*, is againſt the nature of God, who is infinite Love, and to do good for infinite *Ages*, is moſt agreeable to the divine Nature.

74. The plurality of Worlds ſucceeding one another, ſeems to be evinced by the 42 Pilgrimages of the Children of *Iſrael*, in the Wilderneſs, till they came at laſt to *Gilgal*, where, by the command of *Joſhua*, they were Circumciſed; now *Gilgal* ſeems a Wheel or Revolution. And becauſe all things happen'd to them in the Type and Figure, as St. *Paul* had affirmed, thoſe 42 peregrinations ſeem to ſignifie ſix Worlds, that is, 42000 Years; which being expired, all of them will finally obtain the Glorification of their Souls and Bodies in the Heavens. What can their coming to the twelve Fountains of Water, and ſeventy Branches of Palm Trees in their Pilgrimage ſignifie, unleſs it be this, that in the fifth Millenium of this World, the moſt benign and gracious God would ſend them the 12 Apoſtles,

Apoſtles and ſeventy Diſciples for them to hear, and this place of Pilgrimage was called *Elim*.

75. Moreover this Succeſſion of Worlds is clearly proved from what we read in Scripture of a thouſand, yea, of thouſands of Generations, and yet from the beginning of this VVorld, to the end thereof, conſiſting of 7000 Years, there cannot be rekoned 400 Generations.

76. Therefore, after the end of this VVorld, another VVorld will be prepared, wherein the Multiplication and Propagation of Mankind will proceed, and be carried on as in this preſent VVorld: and therefore alſo before this VVorld there did another VVorld heretofore exiſt, in which the Propagation of Mankind was made by ſucceſſive Generations. But the number of all the preceeding and ſucceeding VVorlds is not only undeterminable by any Mortal, but by any creature.

77. But as out of the conflagration of this VVorld, another VVorld will ariſe, which will be produced as it were out of the Aſhes of this preſent VVorld; ſo out of the Aſhes of the paſt VVorld, after the burning and conflagration of it, is this VVorld framed and brought forth, as it were *de novo*, or a new, and ſo indeed the Generation and Fabrication

tion of one follows the deſtruction and diſ ſolution of another, in a continual order.

78. But as to what pertains to the Creation of this VVorld, deſcribed by *Moſes* in *Geneſis*; this certainly is not Creation in a ſtrict Senſe, but Conſtruction, Fabrication or Faction, which is made of Pre-exiſtent matter: therefore they err extreamly, who think this VVorld was made of nothing, and that too in the ſpace of ſix days; for God the great Contriver and Artificer, did not make or frame it out of nothing, but out of the matter of the preceding VVorld, which Fabrication or Structure of this World in the ſpace of ſix days, may be well enough underſtood in a Litteral Senſe.

79. They who have attained to the Glorification of their Bodies in the end of this VVorld, do not deſcend into ſucceeding VVorlds, to be born any more in a Body of Fleſh, but remain to all Eternity with God and Chriſt in the Heavens, aſcending continually unto greater Glory and Dignity; but thoſe who are not perfected in this VVorld, nor have attained the Glorification of their Bodies, do deſcend into ſucceeding VVorlds, to be born in their order and turn in a Body of Fleſh, until they are at laſt perfected, and have obtained the Glorification of their Bodies in the Heavens.

80. And

80. And it is worth our consideration, and diligent enquiry, whether or no from the proportion of the holy City, compared into the whole Earth, may not be Mystically, and as it were abstrusely represented to us, how great a part of Mankind of this World shall be saved in this World? First, therefore let us see what is the measure of this holy City in its solid content. *John* in the *Revelations* saith, this City was equal in length, breadth and depth, that it was 12000 Stadia or Furlongs in length, that is, 1500 of our Miles; (for eight Furlongs make a Mile) therefore the solid content of the City is 3375000000 Miles, as in the Margin. But as for the Measure of the Earth we will suppose 61 Miles for every degree, which is one Mile above the vulgar Computation, and then the Circumference will contain 21960 Miles; but the Diametre will contain 6989 Miles, whereof is 1164. To find the Superficial content, multiply the Circumference by the Diametre, that is 21960 by 6987, the whole Sum is 153434520 Miles; lastly,

	1500
	1500
	75
	15
	2250000
	1500
	1125
	225
	3375000000

multiply the aforesaid number by 6987 ½ of the Diametre, and the Product will be as in the Margin 178597781280 Miles, the solid content of the Earth; which if you divide by the solid content of the Holy City, the Quotient will be 52, with the remaining Fraction, as in the Margin. Therefore,

360
61

360
2160

21960
6987

153720
175680
197640
131760

153434520
1164

61373808o
920607120
153434520
153434520

178597781280

609
5847
278337
33738
337

781280 (52

after

after this rate, the Holy City will be in proportion to the whole Earth, as 1 to 52, and ½, thence will arise that great year of 365000 Years, wherein all the Souls on this Earth are to be saved; for if the $\frac{1}{52}$ part of Mankind be saved in one World, then in 52 Worlds, or Weeks of Worlds, that is, 365000 Years all Mankind will be saved.

81. 'Tis likewise to be considered whether or no that slow Motion of the eighth Sphere (as 'tis commonly call'd) doth not answer to the great year of *Jubilee* of 50000 Years, that is, seven Worlds or Weeks. *Ex. gr.* Let us suppose this eighth Sphere to finish its Revolution in 49000 Years, one degree of the said Sphere will make 138 Years, which doth not much differ from the vulgar Computation of Mathematicians.

82. Therefore for the clear understanding of many Mysteries of true Philosophy, we must have a true and exact Chronology or Computation of times, from the beginning of this World, to the end thereof.

83. The true Chronology, from the beginning of the World, to the end of it, is to be found in, and deduced from the Scriptures; for to what purpose are parts

of Chronology, exhibited to Men in Scripture, with such care, industry and diligence of Writers, unless all the parts of it were exhibited also; for if the Scripture fails in any part of Chronology, it fails in all; and if it fails in all, 'tis vain and unprofitable to exhibite any part, which is absurd: and therefore all parts of Chronology are to be had in the Scripture, otherwise the Scripture were certainly very imperfect, but the Scripture is perfect, giving a perfect Testimony, not only of all the Doctrines of true Religion, but also of all the parts of true Chronology, without which, the Doctrine of true Religion is maimed and imperfect.

84. Now the true Chronology of the World (as it is in Scripture) contains from the Worlds Creation, to the Crucifixion of our Saviour Christ 3996 ½ Years. From the Crucifixion of Christ, to the end of the World, 3003 ½ Years, which in intire Years, from the beginning of the World, to the end thereof, is 7000 Years.

85. And that our Saviour Christ was to be Crucified, and raised from Death to Life in the end of the fourth Millenium, from the World's Creation, may be clearly evinced for divers reasons. 1. The Analogy of the six days of the Worlds Fabrication,

tion, or conſtruction of the 6000 Years of this World; for the firſt day, by a wonderful Analogy, agrees with the firſt Millenium, the ſecond with the ſecond, the third with the third, the fourth with the fourth, the fifth with the fifth, the ſixth with the ſixth, and laſtly, the ſeventh with the ſeventh Millenium, which alſo is the Sabbath of this World, that the Sun, Moon and Stars were placed in the Firmament on the fourth day. This moſt excellently and clearly points out, that Chriſt the Son of Juſtice ſhould come in the fourth Millenium, and aſcend into the Heavens to enlighten all Men. Laſtly, by the Moon and Stars, the Church, with the Apoſtles and Evangeliſts, is clearly demonſtrated. 2. The entrance of the High Prieſt, in the *Sanctum Sanctorum*, or Holieſt of all, once a year to expiate the Sins of all the People in the end of the ſeventh Month, apparently ſignifies, that Chriſt by vertue of his Blood, ſhould enter into Heaven it ſelf, in the end of the fourth Millenium of the World, which exactly agrees to the end of the ſeventh Month, to wit, the 22th. day of the ſeventh Month, which was the laſt day of the Feaſt of the Tabernacles; for by the Rule of three, as 7000 Years, is to 3996, ſo is 365 days to 208 days, and in 208 days

are

are contained the days of six Months, from the Vernal *Æquinox*, to the 22th. day of the seventh Month, that is, 187 and 21, which together make up 208, 3. This is confirmed by the division of time, from the beginning of the World to the Resurrection of Christ, delivered in the second Book of *Esdras*, *ch.* 14. And this Division is made into twelve parts, where of ten and an half were elapsed, when the Angel delivered those things to the Prophet *Esdras*, which Division also Christ made into twelve hours, and called the time of his Incarnation the twelfth Hour, saying to the *Jews*, *Are there not twelve Hours in the day? Work whilst you have the day, &c.* clearly hinting, that that very time was the twelfth Hour from the Worlds Creation. Now how many Years one hour of the Day or Night doth consist of, may be positively concluded from that mysterious *Psalm*, the 90th. *ver.* the 4th. *A thousand Years are in thy sight but as yesterday, and as a Watch in the Night; but a Watch of the Night contains three Hours:* Therefore, if a thousand Years be as a Watch of the Night, or three hours, one hour will be the third part of a thousand Years, that is, 333 ⅓ Years, and Christ arose from the Dead in the end of the twelfth hour, which answers to 3996 Years, from

from the beginning of the World; for 333 multiplied by 12, gives the number 3996. And certainly, no other Diviſion can agree with the time of *Eſdras*, (but this Diviſion doth very well agree with it) when the Angel revealed thoſe things unto him; for ten parts and an half make 3496, the time of the Angels diſcovery, *viz.* 500 Years before the Death of Chriſt, and 56 Years after the Captivity. And therefore that place, in the ſecond Book of *Eſdras*, *ch.* 7. *v.* 28, 29. concerning 400 Years, from that time, to the Death of Chriſt, ought to be read 500. For without all peradventure, by the miſtake and inadvertency of Writers, 400 was put for 500. 4. And laſtly, the ſelf-ſame thing is very elegantly demonſtrated from the Age of *Abraham*, and the Age of the World; for *Abraham*, whom St. *Paul*, in his Epiſtle to the *Romans*, calls the Father of all Men, myſtically repreſents the whole World: And therefore by *Abraham*'s Son *Iſaac*, whom he had born to him in his old age, our Saviour Chriſt is ſignified (who took upon him the Seed of *Abraham*) who ſhould come into the World, be Crucified, and ariſe from the Dead, in the old Age of the World: and for the clear demonſtration of the ſaid Analogy, let the numbers be diſpoſed in

their due order after this manner; as 175 *Abraham*'s whole age, is to 100 when *Isaac* was born, so is 7000 to 4000, which numbers stand in a true and accurate Analogy, as will appear to any one that will but examine it by the Rule of Three. But the Nativity of Christ mystically typified under *Isaac*, rather answers to his Resurrection from the Dead, than to the time that he was born of the *Virgin Mary* in the Flesh; for *Paul* applys the Resurrection of Christ to the words of the second *Psalm*. *Thou art my Son, this day have I begotten thee*; and Christ is called by the Apostle *Paul* the first Begotten, *in respect of his Resurrection from the Dead*, Acts 13.33.

86. Also the aforesaid Analogy evidently demonstrates to us the number of Years, from the beginning of the Captivity unto the Resurrection of Christ; for the Nativity of *Ishmael* answers to the beginning of the Captivity; for when *Isaac* was born, *Ishmael* was compleatly four Years old, born in the 86th. year of *Abraham*'s Age; therefore we may say by the Rule of Three, as 175 is to 86, so is 7000 to a fourth proportional 3440, and then indeed was *Ishmael* mystically born, to wit, from the beginning of the Captivity. And this *Ishmael* mystically signifies *the Jews* themselves, who mocked

and

and perſecuted Chriſt, as *Iſhmael* in times paſt perſecuted *Iſaac*. Now *Iſmael* perſecuted *Iſaac* when he was fourteen Years old, and therefore was with his Mother caſt out of *Abraham*'s Houſe under the old Law, which exactly anſwers the time wherein the *Jews* perſecuted Chriſt, hung him on a Croſs, and mocked him, wherefore they were together with their Mother, to wit, the Law or old Teſtament caſt out of the Houſe of God, that is, 14 Years being elapſed, which is 560 Years from the beginning of the Captivity; for as 100 Years do analogically ſignifie 4000 Years, ſo do 14 Years alſo ſignifie 560 Years, which are 70 Years of Captivity, and the 70 Weeks of *Daniel*, to wit, 490 Years. And here indeed 560 make up thoſe 14 Generations, from the *Babylonian* Captivity to the Reſurrection of Chriſt; for theſe 14 Generations agree with the 14 Years of *Iſhmael*, when he derided and ſcoffed at the true Heir; and yet in S^t. *Matthew*'s Genealogy of Chriſt there are but 12 Generations from the Captivity, to the Birth of Chriſt, therefore the fourteenth Generation is to be computed from the Birth of *Chriſt*, to his Reſurrection. And agreeable to this Analogy, the whole time of the giving the Law, to the time of the Captivity, is deſcribed by

the

the Age of *Hagar*, the Mother of *Ishmael*, and whereas the Law was deliver'd to the *Israelites* about 900 Y. before the *Babylonian* Captivity, all that time of 900 Y. ſignifies the Age of *Hagar*, when *Ishmael* was born, which according to the aforeſaid Analogy, is 22½ Y. for as 14 Years anſwers to 560; ſo 22½ anſwers to 900. Therefore the Damſel *Hagar* brought forth *Ishmael* when ſhe was 22½ Ye. old, that is, the Law being 900 Ye. old, brought forth *Iſhmaelitiſh Jews*; which becauſe of their *Iſhmaelitiſh* Natures were delivered into Captivity, who about 560 Ye. afterwards perſecuted Chriſt unto death, even the Death of the *Croſs*; but becauſe Chriſt ſuffered Death in the middle of the laſt week, therefore 3½ Years are to be deducted out of the number 560, and therefore there remains 556½ Years, to wit, the true time from the beginning of the Captivity, to the Death and Reſurrection of Chriſt, and from the beginning of the World 3996½ Years.

87. Now it remains, that we deliver a particular Chronology of every Period from the Scriptures.

And we ſhall find ſix Periods from the Creation of *Adam*, to the Reſurrection of Chriſt; namely,

	Years.
From *Adam* to the Flood	1656
From thence to the Birth of *Abraham*	381

From

	Years.
From thence to the *Israelites* departure out of *Egypt*	505
From thence to the Building of the Temple	480
From thence to the *Babylonian* Captivity	418
From thence to the Death and Resurrection of Christ	556
	3996

88. The truth of these Periods is demonstrable by parts. The first Period consists of 1656 Years from *Gen.* the 5. which computation is not disputed by *Chronologers.*

130
105
90
70
65
162
65
187
182
600
1656

The second Period of Years 381 is proved from *Genesis* the 11.

Sem

Sem begat *Arphaxad* after the Flood	2	Years.
Arphaxad begat *Cainan*	35	
Cainan begat *Sala*	29	
Sala begat *Heber*	30	
Heber begat *Peleg*	34	
Peleg begat *Reu*	30	
Reu begat *Sarug*	32	
Sarug begat *Nahor*	30	
Nahor begat *Terah*	29	
Terah begat *Abraham*	130	
	381	

Note, That (by neglect of Writers) *Cainan* is omitted in the *Hebrew* Text, who notwithstanding is mention'd in *Luke*, *ch.* 3. and also by the LXX Interpreters, and in right reason we conclude his number to be 29, to wit, that the whole Period from the Creation of *Adam*, to the Death of Christ, is 3996 Years and an half, as is already prov'd. Consider, lastly, that we rationally affirm, that *Abraham* was born in the 130th. Year of *Terah*'s Age, as appears from *Gen.* 12. for when *Abraham* was 75 Years old, *Terah* departed this Life, aged 205 Years.

And that the third Period consists of 505 Years, is proved: For when *Abraham* received the Promise, he was aged 75 Years. After this the Law was given 430 Years.

505

Gen.

Gen. 2. 17. In the ſame year the *Iſraelites* departed out of *Egypt*.

The fourth Period expreſly contains 480 Years, 1 *King.* 6. *v.* 1.

The fifth Period ſtands thus in Years.

1 *King.* 11. *Solomon* reigned after the Foundation of the Temple was laid	36	
1 *King.* 14. *Rehoboam* reigned	17	
1 *King.* 15. *Abijam*	8	
1 *King.* 15 *Aſa* reigned	41	
1 *King.* 22. *Joſaphat* reigned	25	
2 *King.* 8. *Jeboram* reigned	8	
2 *King.* 8. *Achazia* reigned	1	
2 *King.* 11. *Athalia* reigned	6	
2 *King.* 12. *Joas* reigned	40	*Years.*
2 *King.* 14. *Amazias* reigned	29	
2 *King* 15. *Azarias* reigned	52	
2 *King.* 15. *Joathan* reigned	16	
2 *King.* 16. *Achaz* reigned	16	
2 *King.* 18. *Ezechias* reigned	29	
2 *King.* 21. *Manaſſes* reigned	55	
2 *King.* 21. *Amon* reigned	2	
2 *King.* 22. *Joſias* reigned	31	
2 *King.* 23. *Joathas* reigned	00	
2 *King.* 23. *Joachim* reigned	11	
2 *Kin.* 24. *Zehojachin* reigned	3 Mon.	
	418	

Note

Note alſo that the Captivity muſt be reckoned 70 Years from *Zebojakin*, but not from *Zedekia*, as appears from the Epiſtle of *Jeremiah*, *ch.* 29. 10. But if according to others the Captivity of 70 Years be computed from the third year of the Reign of *Joachim*, (according to that of *Dan.* 1: 1.) the fifth Period from the foundation of the Temple, unto the *Babylonian* Captivity, will contain only 410; and therefore that the number of Years from the Creation of the World to the Captivity may be 3440, there muſt be 37 Years added to *Cainan* in the ſecond Period: So that 'tis all one whether the Captivity be reckon'd from the third Year of *Joachims* Reign, or after the eleventh.

Laſtly, 'tis to be obſerv'd that the truth of this Period is proved from the Fourth Chapter of *Ezekiel*, for thoſe 390 Days ſignifie 390 Years from the time *Jeroboam* erected the Golden Calf, to the Deſtruction of *Jeruſalem*; therefore 36 Years of *Solomon's* Reign are deducted, and two of *Rehoboam's* Reign.

	418
	38
Remains	380
	10

To

To which 10 Years of *Zedekia*'s Reign, unto the Deſtruction of *Jeruſalem* being added, the whole amounts to the number of 390 Years. Laſtly, the ſixth Period of 556 years and an half is proved, for the Captivity laſted 70 Years, and from the end of 70 years, *viz.* of *Daniel*'s Weeks (3 years and an half being deducted) there are to be accounted 486½ Years when *Cyrus* publiſh'd an Edict for the rebuilding of the Temple 556.

Obſerve how exceedingly they wander from the Truth, who contend that the 70 Weeks of *Daniel* are not to be reckon'd from the *Edict* of *Cyrus*, and ſuppoſe the beginning of the ſaid Weeks, to be long ſince *Cyrus*'s Time; forſaking the Truth of Scripture, and giving credit to heathenish Hiſtorians, and ſo indeed they abandon the Holy Scripture, as tho' it were a maim'd and imperfect thing, which true Chriſtians, and ſuch as are ſtudious of the Scripture ſhould not do. Admit it be according to them, who follow the Hiſtorical falſhood of the Heathens, that *Daniel*'s 70 Weeks were long ſince *Cyrus*, that is, as they will have it, 70 Years after the end of

of the Captivity, to wit, by their computation in the second Year of *Darius Longimanus*; after this rate, there will be 560 Years from the end of the Babylonian Captivity to the Death of Christ; but this doth in a wonderful manner contradict *Esdras*, in that he saith ten parts, and $\frac{1}{2}$ of the World are elapsed from the Creation, to the Death and Resurrection of Christ. For suppose that there were 560 Years, $\frac{1}{12}$ and $\frac{1}{2}$ of $\frac{1}{12}$, from *Adam*, to the Death of Christ, all the twelve parts taken together, would make up 4480 Years, which far exceeds the years feigned by the followers of the Heathenish History.

89. Now from the forementation'd Chronology, the years from the beginning of the World, to the Babylonian Captivity, are 3440, as it is inserted in the Margin, to which, if 2300 be added, those Years which the Angel spoke of to *Daniel*. *Dan.* 8. 14. prophetically signified by Days, make up the number of 5740 Years, which being compleated, the Sanctuary shall be purged, that is, that happy Millenium of the Sabbath shall begin; and then adding to it the aforesaid Millenium, and 260 Years more, thereof comes the sum of 7000 Years, which

which makes up the intire age of the whole World, from the Creation of *Adam*, to the End. Now the ſaid 260 Years, is that little time mentioned by *John* in the *Revelations*, Chap. 20. which commences after the expiration of the Millenium, and therefore that Sabbatick Millenium begins 260 Years before the end of the Sixth Millenium of the World.

1656
381
505
480
418
3440
2300
5740
1000
260
7000

90. And ſo indeed, the whole age or time of the Sabbatick Happineſs, comprehends 1260 Years, even as much as the Kingdom of *Babylon* and *Antichriſt* contained, that the Day of Chriſt's glorious Reign upon Earth may be equal to the Reign of *Antichriſt*, in his baſe and filthy Kingdom of Darkneſs. And either Period contains three years and an half, that is ſeven years taken together, which anſwers to the ſeven laſt years that *Jacob* ſerved *Laban*.

91. And indeed that whole time that *Jacob* ſerved *Laban*, making about twenty years, elegantly divides the whole age of the World into its diſtinct Periods, by a marvellous Analogy; for as 360 makes up one myſtical and prophetical Year, ſo 7000 makes up 19 Years, 5 Months, and

10 Days, that is in a manner 20 Years; but such is the Analogy. The first seven years of *Jacob*'s Service, extend from the beginning of the World, to *Israel*'s departure out of *Ægypt*; now the Time of *Jacob*'s Marriage with *Leah*, signifies that time wherein the Lord engaged the Children of *Israel* to himself by the outward Law, and the four Sons of his Wife, *Leah Ruben, Simeon, Levi, Juda*, extend from the Law to Christ's Incarnation, who was to spring out of *Juda*. Lastly, the Children of the *Concubines*, signifie the *Gentiles* who were to believe in Christ in the days of the Apostles, even almost until the end of the *Babylonian* Apostacy. And *Rachel*'s Barrenness signifies the *Jewish* Church, which during all that long space, was as it were barren. in the Christian Faith; which *Rachel* was afterwards to bring forth *Joseph*, whose time certainly reaches to the Sabbatick Millenium; but the Birth of *Benjamin* being last of all, apparently signifies the Apostle *Paul*, who was of the Tribe of *Benjamin* with other Saints, who were last of all to come into the World, to wit, about the year of the World, 6000, and shou'd remain in the World, even till the coming of Christ from Heaven. And finally the death of *Rachel*, and the departure of *Jacob* and his

his Sons out of *Padan Aram* into his own Country, ſignifies the end of the World; and the aſcenſion of the Saints from Earth into the Heavenly Country in glorified Bodies, all this is confirmed from *Gen.* 49. from *verſ.* 1. to the 28.

92. But that little time aforeſaid of 260 years, in which begins the Sabbatick Millenium within the ſixth Millenium of the World, to wit, at the year, 5740. was prefigur'd under the Law by the Sabbath, which began in the Evening of the ſixth Day: wherefore thoſe 260 years, are as it were in the evening of the ſixth day, that is, the ſixth Millenium of the World.

93. Moreover, it is clearly demonſtrated from the Words of *Oſea*, when that moſt bleſſed and truly Golden Age of the Sabbatick Millenium ſhall begin. *Oſ.* Ch. 6. *v.* 2. after two days he ſhall quicken us, and in the third Day he ſhall raiſe us up, and we ſhall live in his Sight. What can be here ſignified by two Days, but two thouſand years, as in *Pſal.* the 90. as in 2. *Pet.* 3. 8.? And therefore by the third Day, he plainly means that Sabbatick Millenium of the World, wherein he and all the Saints were to be raiſed up, to live intirely a thouſand years, neither to dye any more, but to aſcend into the celeſtial Country, when the Millenium of thouſand years is finiſhed. Now

Oſea lived in the fourth Millenium, and therefore when ſaid after two days, *&c.* he had reſpect to the ſeventh Millenium. but compare this Propheſy with that of *Daniel*, concerning 2300 years, and thou ſhalt plainly perceive that both extend unto the Sabbatick Millenium.

94. But becauſe thoſe 1335 Days (*Dan.* 12. 12.) contain 1335 years, to wit, the whole time of the Apoſtacy after the Apoſtles, to the beginning of the Millenium; therefore from 2300 years, 1335 years are deducted, and the remainder 965, contains the time from the beginning of the *Babylonian* Captivity, to the beginning of the Apoſtaſie after the Apoſtles: and therefore ſubtracting 556, from 965, there remains 409 years, the time from the Reſurrection of Chriſt, to the beginning of the Apoſtaſie, to which add 33½ from the Nativity of Chriſt, to his Reſurrection; the ſum is 442 years and an half, from the Nativity of Chriſt, to the beginning of the Apoſtaſie.

2300	
1335	
965	
556	
400	
33½	
442	
442	
1260	
1702	
442	
1290	
1732	
442	
1335	
1777	

95. Add

95. Add to this Number 442, 1260 years mentioned in the *Revelation*, the ſum is 1702 years from the Nativity of Chriſt, to the end of the firſt Period of the Reign of *Antichriſt*.

96. The ſecond Period of 1290 years in *Daniel*, extends 30 years further, that is, from the Birth of Chriſt, to the year, 1732.

97. The third Period of the reign of *Antichriſt*, extends 45 years further, which is 1335 years, *viz.* to the year of Chriſt's Nativity 1777.

98. Therefore the year 1777, from the Nativity of Chriſt, ends the reign of *Antichriſt*, and the four Monarchies, and all the Kingdoms of the World, and from that very year, begins the reign of Chriſt, and of the Saints over the whole Earth.

99. But 'tis uncertain, whether this preſent Epocha, or date from the time of Chriſt's Nativity in the Fleſh, commonly received among Chriſtians be true or no: for *Uſher* thinks the Vulgar Epocha, to fail of the true Epocha, about four years.

100. Alſo the great Converſion of the Gentiles, by the preaching of the Goſpel in its purity and efficacy, muſt preceed this happy Millenium of the World; and then will follow the Converſion of the *Jews*, to the Chriſtian Faith, to wit, from the year 1702, unto the year 1777, but 30

years from the ye. 1702 unto the ye. 1732, have reſpect to the Converſion of the Gentiles, then 45 years from the year 1742 unto 1777, do in a ſpecial manner reſpect the Reſtoration, Converſion, and return of the *Jews* into their own Country.

101. But from the year of Chriſt's Nativity 652, to the year of Chriſt 1702, are prepar'd and gather'd unto God, and the Lamb 144000 Saints, which are the firſt Fruits; for as the Feaſt of the firſt Fruits under the Law, was kept 50 days before the Feaſt of Autumn; ſo alſo now the Feaſt of the firſt Fruits, preceeds the Feaſt of Autumn 50 years.

1. But the time of the future Millenium, ſeems to have been prefigured to *Abraham*, in the Sacrifices which God commanded him to offer. Now God commanded *Abraham* to take a *Heifer* of three years old, a *Goat* of three years old, a *Ram* of three years old, with a *Turtle Dove* and a young *Pigeon*. Now ſuppoſe the *Turtle Dove* to be one year old, and the *Pigeon* twenty days old, the days of all thoſe years, according to the prophetick Style, ſignifie years, and all being added together, make up 3620. Admit alſo that *Abraham* ſaw this Viſion when he was 83 years old, which was the year of the World 2120, according to the aforeſaid Chro-

Chronology the number 3620, being added to the number 2120, makes up 5740, the year of the World, when the Millenium will begin.

	2120
	3620
	5740

2. In the future Millenium, all the Saints that ever lived since the beginning of the World, will be rais'd up to live a Holy and Blessed Life upon Earth, for the space of a thousand years. *Dan.* 12. *Hos.* 6. *Revel.* 20.

3. This Resurrection of all the Saints to Life, is the first Resurrection, expresly so call'd by the Apostle *John*, Revel. 20. 5.

4. In this first Resurrection, the Saints are raised to Life in a Carnal and Terrestial Body, not such as we now have, but such as *Adam* had in Paradise, before he had eaten the Forbidden Fruit of the Tree of Knowledge of Good and Evil, and such a Body likewise had Christ wherein he suffer'd Death for all Mankind.

5. Therefore there is a twofold Resurrection of the Saints, the first is in a carnal and Terrestrial Body, in which they shall all live for the space of a thousand years. The second is that in which that Carnal and Terrestrial Body, after the expiration of a thousand years shall not dye, but be changed in a moment, or in the twinkling of an Eye, into a Spiritual and Cœlestial Body, and ascend into

Heaven, even as Chriſt aſcended into Heaven, after his Reſurrection from the Dead.

6. Of which twofold Reſurrection of the Saints, the Apoſtle *Paul* ſpeaks clearly in 1 *Epiſt.* to the *Corinth. Chap.* 15. That is not firſt which is Spiritual, but that which is Natural, and then that which is Spiritual, as we have born the Image of the Earthly, and we ſhall alſo bear the Image of the Heavenly. But we ſhall not bear the Image of the Earthly in the Body, in which we now live, *viz.* of the earthly *Adam*, as he was after the fall: but in the firſt Reſurrection we ſhall bear the Image of the earthly in the future Millenium, living ſuch a Bleſſed and Holy Life as *Adam* would have lived if he had not ſinned: then at the end of the Millenium we ſhall not dye, but be changed, and this Mortal ſhall put on Immortality, and this Corruptible Incorruption.

7. Yet the Body of the firſt Reſurrection may be ſaid in ſome ſence to be Mortal and Corruptible, not that it ſhall ever dye, or be corrupted, but becauſe in reſpect of a ſpiritual Body, it is as it were Mortal and Corruptible, that is at leaſt, not beyond a poſſibility of dying or being ſlain by external violence, (if God were ſo pleaſed) even as the Body of Chriſt ſuffered Death, which notwithſtanding

in

in it's own Nature cou'd not dye.

8. And that the Saints ſhall be raiſed to Life, in a Carnal or Natural Body, appears from that which *Paul* ſaid, ſpeaking of himſelf and others: we ſhall not all ſleep, but we ſhall all be changed, and this Mortal ſhall put on Immortality; *Paul* therefore expected to be raiſed up to Life in a Body of Fleſh in the future Millenium that ſhou'd not dye but be changed.

9. It appears alſo that when the Millenium is finiſhed, *Gog* and *Magog* ſhall gather themſelves together againſt the Saints, to ſlay them which certainly they cou'd never attempt to do, if they did not live in a Body of Fleſh.

10. This is more largely confirm'd in that the Saints, even until 260 years after the beginning of the Millenium, ſhall marry and propagate Children; for the State of Matrimony and procreation of Children is not beneath the dignity of the future Millenium, for *Adam* in his Paradiſical State before the fall had a Wife, and tho' he had not ſinned, wou'd have known his Wife, and have begotten Children.

11. But that the Saints do for ſome time in the aforeſaid Millenium, contract Matrimony, and beget Sons and Daughters, appears from *Iſaiah. Chap.* 65. where the Inhabitants of this of this New Hea-

ven

ven and new Earth are promiſed that they ſhall build Houſes, and inhabite them, plant Vineyards, and eat the Fruit of them; they ſhall not labour in vain, nor bring forth in fear, for they are the Seed of the Bleſſed of the Lord, and their Off-ſpring with them; yea, in the ſame Chapter 'tis affirm'd of the Sinners who ſhall live in the Millenium, that they ſhall live to an hundred Years, nor ſhall any die in Infancy: and the days of the Saints ſhall be as the days of the Tree of Life, (for ſo heretofore that place was read by the Fathers) that is, they ſhall live a thouſand Years, and then ſhall not die, but aſcend into Heaven in a Body changed, which *Adam* would have done, if he had not ſinned.

12. Now, that new Heaven which will be created in the future Millenium will be only new, in reſpect of their excellent natures.

13. *Joſeph*'s Bleſſing by his Father *Jacob*, which belongs to the ſaid Millenium clearly demonſtrates that they ſhould marry, and beget and bring up Children, *Gen.* 49. 25, 26. For among other Bleſſings which he had, he was alſo bleſſed with the Bleſſings of the Breaſts, and the Womb which have a reſpect to Wives and Mothers, whoſe Bleſſings alſo ought to reach to the utmoſt bounds of the everlaſting Hills, *viz.* to the

the ſecond Reſurrection, when this Body of Fleſh ſhall be changed into a Spiritual Body; and being thus changed, ſhall aſcend into the everlaſting Hills, that is, into the higheſt Heavens.

14. Therefore thoſe Words of Chriſt, that in the Reſurrection of the Dead, they do not marry, nor are given in Marriage, but are equal to the Angels, are to be underſtood of the ſecond Reſurrection, but not of the firſt: becauſe certainly in the firſt Reſurrection they ſhall not be equal to to the Angels, but as *Adam* was in Paradiſe before the Fall.

15. And hitherto may be referred thoſe words of the book of *Wiſdom* 3. 43. *Bleſſed is the Barren and Undefiled, who hath not known the Sinful Bed; for ſhe ſhall have Fruit in the Viſitation of Souls.*

16. Now all the Sons & Daughters of the Saints in the future Millenium, are the Souls of all the Saints that ever have liv'd in a carnal Body ſince the beginning of the World, and finally raiſed up to Life in a Body of Fleſh, and born of Fathers and Mothers into the World; for none ſhall enjoy the Reward and Bleſſedneſs of the future Millenium, but ſuch who have lived an holy Life on Earth, from the beginning of the World. Moreover Chriſt called this Re-

ſurrection of the Saints unto Life regeneration.

17. And therefore all Saints that enjoy the Millenium, ſhall then be born into the World, in a carnal Body, and ſhall have Fathers and Mothers according to the Fleſh.

18. Nor will this ſeem ſtrange or incredible to any one, after it is clearly demonſtrated from Scripture that we have all lived ſeveral times in a Body of Fleſh, yea, for many years, and Ages of years.

19. This Truth being once demonſtrated and granted, in a manner all the Myſteries and things difficult to be apprehended of the future Millenium, will be moſt eaſily underſtood; for the Ignorance of the Souls, being born again, and returning to Life, in a body of Fleſh, hath mightily obſcur'd the Myſtery of the future Millenium, and in a manner all other Myſteries of the whole Chriſtian Religion, which indeed (when the ſaid new Birth or carnal Regeneration is demonſtrated) will diſplay themſelves, and appear with a wonderful ſweetneſs, facility, and evidence of Truth.

20. Firſt, therefore it ſhall be demonſtrated by certain Arguments drawn from Scripture, that the ſame Souls, after the death of the carnal Body were again raiſed

raiſed to Life, and born of Parents, in a Body of Fleſh.

21. Firſt, this is proved from the expreſs Words of Chriſt himſelf, who called *John* Baptiſt *Elias*; yea, affirmed him to be *Elias* himſelf, *Matth.* 11. *Mark* 9. 12. and declared him alſo to be the ſame that was to come. But that, where *John* denied that he was *Elias* is to be underſtood of the Myſtery of 1045 Years, couch't under the name of *Eliah*, which alſo ſignifies the ſtrong and mighty God; for that Diſpenſation or Miniſtration of *John* anſwers not to to the name of *Elias*, but the name of *John*, which ſignifies Grace; but when he ſhall be born again into the World, that Diſpenſation will moſt excellently ſuit with the name of *Eliah*.

22. Secondly, 'Tis proved from that paſſage of St. *Paul* to the *Romans*; where diſcourſing of the unbelieving *Jews*, he affirms, that they ſhall after many Ages believe in Chriſt, and finally be reunited to their natural Root: but the force of the Argument concludes in behalf of thoſe Souls, who were unbelieving in the Apoſtles days, which after certain Ages were to believe in Chriſt, after the fullneſs of the *Gentiles* was converted to the Chriſtian Faith: which Converſion of the *Jews* we yet expect on Earth, even of thoſe who were unbelieving

believing in the Apoſtles days; for all the *Jews* which are natural Branches ſhall be ſaved, and their Hearts ſhall be opened, and that too before the beginning of the Millenium.

23. Thirdly, 'Tis proved from *Matth.* 23. 35. compared with the 2 *Chron.* 24. 22. where Chriſt affirms that thoſe very *Jews*, who were contemporary with him in the Fleſh, had kill'd *Zacharias*, the Son of *Baruch*, *&c.* But this Wickedneſs was committed in the days of King *Joas*, more than eighty Years before Chriſt's Incarnation. *But if any ſhould affirm that this was not their own, but their fore-Father's Crime, and imputed to them, becauſe they were led by the ſame Spirit of Iniquity and Impiety: I anſwer, This cannot deſtroy the force of the Argument, becauſe according to the Righteous Ordinance of God, the Sins of the Fathers are not imputed to the Children beyond the third or fourth Generation, even when the Children are led by the ſame Spirit, and follow the ſame ſteps of their Fathers. But becauſe many Generations have interven'd between that Wickedneſs, and the time of Chriſt's Incarnation, and many more between the Murther of *Abel*, and that time, there

* See *Matth.* 21. 35. *&c.* compare here-with 2 *Chron.* 24. 22.

therefore thoſe very *Jews* had divers times lived in the World before that time; yea, *Cain*, who killed *Abel*, lived at that time. Now, That the Fathers of thoſe *Jews* did kill the Prophets, is true; for all the Prophets which were killed, were either killed by the Fathers of thoſe *Jews*, but in the ſpace of four Generations, or by thoſe very *Jews* themſelves.

24. Fourthly, 'Tis proved in that Chriſt affirms, that thoſe very *Jews*, to whom he ſpoke whilſt in the Fleſh had killed the Prophets. O! *Jeruſalem, Jeruſalem*, ſaid he, *that killeſt the Prophets, and ſtoneſt them that were ſent unto thee; how often would I have gathered thee, but thou would'ſt not!*

25. Fifthly, it is proved in that St. *Paul* 1 *Theſſ.* 2. 15. affirms that the ſame *Jews* killed Chriſt and the Prophets.

26. Sixthly, In that Chriſt in his Parable affirms thoſe Husband-men to have ill treated the Servants of the Lord, and at laſt killed the Son himſelf.

27. Seventhly, from Chriſt's Parable of Labourers, hired and ſent into the Field, ſome in the Morning, others at the third Hour, others at the ſixth Hour, others at the ninth Hour, others were called at the eleventh Hour; but they who were called at the eleventh Hour ſtood all the Hours of the day idle in the Market. By

thoſe

thoſe Labourers who were called in the eleventh Hour, the *Gentiles* are to be underſtood, who were called into the Church of Chriſt by the Miniſtery of the Apoſtles after Chriſt's Reſurrection. By thoſe who were called in the Morning, and at other Hours of the day the *Jews* are underſtood, the Morning is the beginning of the World, and therefore certain *Jews*, who lived in the *Apoſtles* days, liv'd from the beginning of the World, and laboured twelve Hours in the Field: ſome laboured nine, others ſix, three, *&c.* And when the Evening came they all received a Peny, the *Gentiles* were made equal with the *Jews*, the *Jews* murmured but without reaſon; for the *Gentiles* that believed in Chriſt, and laboured in the Field, had done as much (and ſome of them more) in the laſt hour than the *Jews* had done in the whole day; for they had done but little before Chriſt's Incarnation and Paſſion, and many of them did not labour without grudging, therefore Chriſt ſaid of them, *Many are called, but few are choſen.*

28. Eighthly, 'Tis proved from the Words of *Peter*, 1. *Epiſt. Chap.* 3. *v.* 18. 19. For the ſame Souls, or the ſame Men who lived before and periſhed in the Flood, liv'd alſo in Bodies of Fleſh upon the Earth, when Chriſt ſuffer'd Death in the Fleſh, who

who being mortified in the Flesh, was quicken'd in the Spirit, and poured out upon Men a more abundant Life of Grace after he arose from the Dead, and then indeed by the ministery of his Life and Grace, he preached to those Souls who from the beginning of the World, were detain'd in Prison, and in Chains of Darkness under the Power of Satan, which Souls notwithstanding were restor'd to Life in a Body of Flesh, to hear the Gospel Preached. For the Gospel is not preach'd to Souls that live out of the Flesh, but to such as live on Earth, in Bodies of Flesh, *John* 1. 9. *John.* 3. 11. 17. 59. *Luke* 2. 14.

29. 9*ly*. 'Tis proved from the Words of *Peter*, where he affirms in his 1 *Epistle*, *Chap.* 4. *vers.* 6. that the Gospel was preached to the Dead, That they might be judged as Men in the Flesh, and therefore they who in time past were dead, lived again in the Flesh, that they might live to God in the Spirit.

30. 10*ly*. 'Tis prov'd in that Christ preached that the Hour should come, and was already come, in which the Dead should hear the voice of the Son of God, and they that hear shall live. Whereby the Dead, he means not only the Spiritually Dead, but such as are naturally Dead

alſo; who were to live again in the days of Chriſt, that they might hear the Goſpel, and in hearing might believe, and in believing, might have eternal Life.

31. *Proof* 11. St. *Paul* in his Epiſtle to *Romans*, 3. 25. affirms that Redemption is made in Chriſt Jeſus, to the remiſſion of Sins paſt, in the patience and long ſuffering of God. Now the aforementioned Sins are all the Sins committed by all Men from the beginning of the World.

32. *Proof* 12. Chriſt is ſaid to have reconciled us to God by his Death, even when we were enemies to him, and to have born our Sins in his Body on the Croſs, which he could not have done, if we had not lived ſome time before the Death of Chriſt.

33. *Proof* 13. Chriſt dyed for all Men, as well for thoſe that had been dead from the beginning of the World, as for thoſe who were then alive; and therefore the Efficacy of his Sacrifice extends unto all that have ever lived from the beginning of the World, that they might repent, and obtain forgiveneſs of their Sins,

If they would but believe in Chriſt, and obey his Commandments, for the time to come. And how abſurd is that opinion, that Chriſt ſhould ſuffer Death for all that dyed ſince the beginning of the World, and yet

yet that the greateſt part of them ſhould be wholly ignorant of ſo great Grace and Favour, neither ſhould ever taſte of the Fruits of the ſaid Grace, after the Death of Chriſt?

34. *Proof.* 14. Chriſt hath affirmed that all Sins ſhould be forgiven, except the Sin againſt the Holy Ghoſt, but there were no Sins committed againſt the Holy Ghoſt before the Death of Chriſt.

35. *Proof* 15. *Paul* ſaid, God winked at Men in the times of ignorance, but then he called all to Repentance. Therefore he called thoſe alſo to repent, whom he hath formerly winked at, ever ſince the beginning of the World.

36. Becauſe otherwiſe the Patience and long Suffering of God could not be explained, for God forbore with much long Suffering the veſſels of Wrath, &c. And the great long Suffering of God allowed much time for Repentance, becauſe in the ſight of the Lord, a thouſand years are but as one day.

37. *Proof* 17. *Peter* in his ſecond *Epiſtle*, *Chap.* 3, ſaid God, did not come on purpoſe to execute his tremendous judgments in the conflagration of the World, becauſe he is long ſuffering, and wills all to come to Repentance, and therefore the long Suffering of God, bears with Men al-

moſt two thouſand years, after the death of Chriſt, before the beginning of the Millenium, and three thouſand years before the laſt Judgment and Conflagration of the World, which three thouſand years are with the Lord, but as three days. Now to what purpoſe did God grant Men ſo long a time? But that ſuch as had not lived a thouſand years from the beginning of the World, might have the ſame time to live in a Body of Fleſh, before the end of the World; that they might at laſt repent, and in caſe they did not repent, ſhould be juſtly puniſhed for the neglect of ſo great Grace and long Sufferance.

38. *Proof* 18. Becauſe the Lord will grant all Men a day of Viſitation in the Fleſh, that they may repent and lead a better Life, and that day of Viſitation is a thouſand years, according to the Teſtimony of *Peter*, 2 *Pet.* 38. compare herewith *Hebrews*, 4. 7.

39. *Proof* 19. Chriſt affirmed, the Goſpel ſhould be preached to the whole World, that is to all Men, therefore all Men either have heard the Goſpel preached which Chriſt ſuffer'd Death for, or elſe ſhall hear it hereafter before the end of the World; therefore all Men that ever have lived ſince the beginning of the World, (if they have not believed on Chriſt

Christ to come by the ministery of the Prophets) must live again to hear of Christ, and to believe in him by the Ministery of the Apostles, and other Ministers of Christ.

40. *Proof* 20. For the promise of eternal Salvation, has respect to the Faith of Men, whereby they believe on Christ, that God raised him from the dead, and therefore all either have had or shall have before the end of the World, opportunity to hear of Christs Resurrection from the Dead, which they cannot have unless they are born again into the World.

41. *Proof* 21. The Lord promised by Moses, those *Jews* and *Israelites* who liv'd in *Moses* time, that he would raise them up a Prophet like unto Moses, whom they should hear in all things, and therefore those very *Jews* and *Israelites* were to live in a Body of Flesh, in the days of the *Messias*.

And so the *Messias* was to be raised to all the *Jews*, and People of *Israel*, both to the Fathers and the children that all the Fathers and all the Children, especially those who dyed in Unbelief, might have opportunity to believe in Christ, and obtain remission of their Sins past, for they were not to be punished with Hell-fire in the end of the World for transgressing the Law, but for transgressing the Gospel. See *Heb.* 10. 28. 29.

42. *Proof* 22. For those promises of the abundant Grace of God, and the plentiful effusion of the Spirit, which God promised by the Prophets had respect to those *Jews* and *Israelites*, who lived in the days of the Prophets, which nevertheless were not to be fulfilled till the latter days, under the preaching of the Gospel, after the coming of the *Messias* in the Flesh, for the promises were made to the *Jews*, and all their Children afar off, even to those who lived from the beginning of the World, *Act.* 2. 39. For how cou'd the *Jews* rejoyce in hope of those promises, unless they were to live again in the days when they were to be fulfilled under Christ.

43. 'Tis prov'd, 23. From *Psal.* 90. *v.* 3. 4. *Thou turnest Man to Destruction, and sayst again, return ye Sons of* Adam, *for a thousand years in thy sight are as yesterday when it is past, and as a Watch in the Night.* From hence is clearly hinted the revolution of Souls, from Life unto Death, and from Death unto Life, and that in the Space of 4000 years, which are but as Night consisting of four Watches, which this Mystery seem'd to signifie when it was said that *Jesus* went upon the Sea to Disciples in the fourth Watch of the Night, for that time in which Christ came in,

the

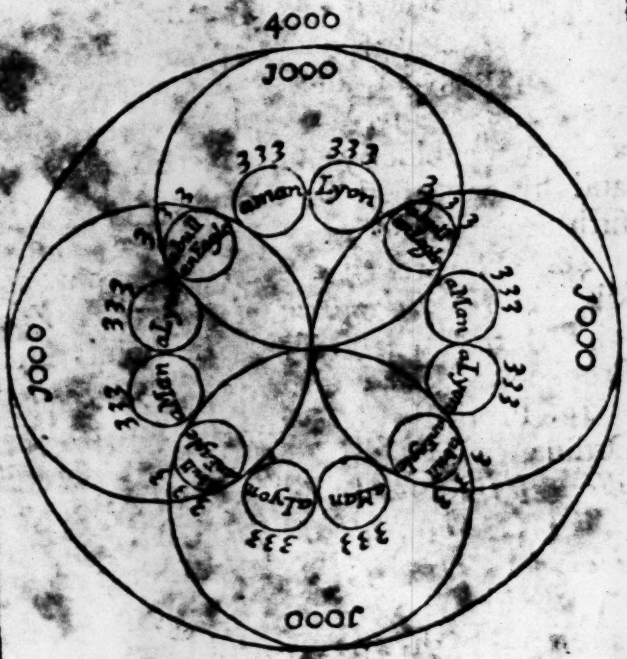
the Flesh was in the fourth Watch, that is, almost at the end of four thousand years, from the beginning of the World.

44. *Proof* 24. From the Words of *Solomon*, in *Ecclesiast. Chap.* 1. *v.* 4. to *v.* 12. for by a threefold Similitude, of the Sun, Wind, and a River, is shown the various and manifold revolutions of Souls from Life unto a corporeal Death, and from Death again unto Life; for as the same Sun riseth that Sets, the same Wind blows from the South into the North, and from the North into the South; the same River that comes out of the Sea, returns into the Sea; so the same Generation that goes out of the World, returns into the World, neither is there any remembrance of former things. In which Words he tacitely answers the Objection, Why therefore cannot Men remember that they have lived before? For that stands in the Counsel and Goodness of God; but in the end of the World the Books shall be opened, and they shall remember all things. And it was properly said of *Solomon*, whatsoever was at that time, had been before, and should be again; because all Souls had already been in the World before *Solomon*'s time, and perform'd their Revolutions, whereof none was to be finished before the death of Christ on the

Croſs, which will appear more plainly from the Table of the revolution of Souls hereafter annexed.

45. Proof, 25. Is drawn from *Ezekiel*, *Chap.* 36. and 37. *verſ.* 12. I will open your Graves and cauſe you to aſcend out of your Sepulchres, (that is) from the ſtate of the Dead, into your own Land.

46. 'Tis prov'd, 26. from thoſe four Wheels of *Ezekiel*, (*Chap.* 1. and *Chap.* 10.) and four Beaſts which yet are but one Beaſt, and every Beaſt had four Faces, to wit, the Face of a Bull, the Face of a Man, the Face of a Lyon, and the Face of an Eagle. Which Wheels and Faces ſignifie nothing elſe than four great Revolutions of Souls; every great Revolution comprehends a thouſand Years, and under every great Revolution, are contained three other leſſer Revolutions, whereof each contains one third part of a thouſand years, (that is,) 333 years. And altho' there are ſaid to be four Beaſts, and every Beaſt is ſaid to have four Faces, yet there are not 16 Faces but 12, becauſe the fourth of the firſt Wheel, is the firſt of the ſecond, and ſo of the reſt, as may be ſeen by the following Table more at large. Thoſe four Wheels are called *Gilgal* or a Wheel, becauſe they make but one great Wheel, to wit, the vaſt Revolution of 4000 years, which


4000
1000
333
333
Lyon
1000
1000
1000

which make up a myſtical Year; and all thoſe Wheels belong unto Men, but not unto Angels, becauſe the ſaid Wheels were circumvolv'd, or rowl'd about under the Firmament, *viz.* upon Earth, which are nothing elſe but the Revolutions of Souls in Terreſtrial Bodies.

47. It is proved 27. Becauſe they who kill'd the Martyrs ſince the Apoſtle's days, to wit, within 300 Y. after the Death of Chriſt, were after many Ages to be ſlain by Turks, and other bloody and barbarous Men; and this happened in the opening of the fifth Seal, *Rev.* 6. 10.

48. 'Tis proved 28. In that they are killed in *the pouring out of the third Vial*, who in times paſt killed the Saints and Prophets of God. See *Rev.* 13. 9, 10.

49. Proof 29. It is the rule and general Ordinance of God's Juſtice, *That he that kills with the Sword ſhall be killed with the Sword; and he that leads into Captivity ſhall be led into Captivity*; but theſe things rarely happen in one Age, and therefore are to be referr'd to divers Ages and Lives.

50. Proof 30. For in *Babylon* was found the Blood of all the Prophets and Saints which lived ſince the days of Chriſt, and the Apoſtles; yea, alſo before thoſe times, even 4000 Years backwards, from the time *Babylon* firſt began to be builded; for the number

number of 4000 Years makes an intire Period of twelve Revolutions.

51. Proof 31. For this reason the Brethren of the Deceased were to raise upSeed to their Deceased Brethren, that they might, as far as was possible, be born again into the World in a proper and direct Line, and that because of the Genealogy of Christ.

52. Proof 32. And for this reason the Lord in the Parable commended that unfaithful Servant, who was so liberal to the Poor, that they might receive him into their Houses, hereafter when he should fail; and therefore said he, *The Children of this World are wiser in their Generation*, to wit, in their Revolution of Generation, than the Children of Light.

53. Proof 33. The Apostle *Jude* writeth concerning certain wicked persons, *who turned the Grace of God into wantonness, &c.* that they were afore ordained to Condemnation, but afore, or of old, doth not signifie from Eternity, or before all Ages, neither doth God ordain or sentence Men to Condemnation before they have committed Sin, but for Sins committed; and therefore those who were afore ordain'd to Condemnation, have wilfully committed Sin in their former Life, when they liv'd heretofore in former Ages, wherefore the most just God hath sentenced them to such a Condemnation.

54. Proof

54. *Proof* 34. For the *Apoſtle Peter*. 2 *Epiſt. Chap.* 2. *v.* 3. writeth of certain falſe Teachers among the Chriſtians, whoſe Judgment then of a long time lingred not, what then can be hereby intended, but that they committed ſuch Crimes, for a long time paſt, or in former Ages, whilſt they lived, for which God condemned them to that puniſhment? Beſides alſo he does not darkly hint that the ſame falſe Teachers among the Chriſtians were heretofore falſe Prophets among the People, ſee Verſe 1. which Judgments of God againſt them, if they had believed in Chriſt would nevertheleſs have been cancell'd and blotted out, (for Chriſt dyed for them alſo, and redeem'd them with his Blood, that they might believe and be ſaved,) and becauſe they did not believe in Chriſt under the former Sentence brought againſt them, therefore it is confirmed, *de novo*, or a new.

55. *Proof* 35. God ſpeaking to *Abraham* of the *Amorites*, ſaid their Iniquity was not as yet to be fulfilled, till after 400 Years, but becauſe thoſe *Amorites* were not to live ſo many years in the Fleſh, no not one half of thoſe years, it evidently follows that they were to be raiſed up again to Life in a Body of Fleſh, before the 400 years were compleated, that they might fulfill

fulfill their Iniquity; and this wonderfully agrees with the number of 333 years, within which compass (for that Man's Life is so abbreviated) the same Souls shall be newly raised up to Life, as the following Table demonstrates, to which 333 Years, if 67 be added, they make up the number of 400, or if 97 be added, it makes us 430, which number of 67 or 97 was to be allotted to that People, that in the succeeding Life they might fil up their Iniquity. Moreover the same *Amorites* cou'd have liv'd twice before this, since the Flood, and therefore the third time of Life seem'd to have been necessary, according to the order of Divine Justice, before that they cou'd have fulfilled their Iniquity, for which they should deserve to be erradicated out of the Earth.

56. 'Tis prov'd 36. Because Salvation and eternal Life is the Fruit of good Works which Men sow in the Earth, or in an earthly Body, and therefore those that dye in infancy (especially if they have not lived before in a Body of Flesh to ripeness of years) must be raised up to Life again, that they may grow to maturity, and have opportunity to sow the Seeds of good Works in the Life of a carnal Body, that they may at last rejoyce in the Fruits of their Labour, for except our Happiness were

were the Fruits of our own Work and Labour, it were not real and true Happiness, nor shou'd we have true Joy therein, for it would be like the Son of a strange Mother, whom no Mother loves as she doth her own Son.

57. 'Tis proved, 37. Because otherwise the Doctrine of God's Universal Grace and Love, cou'd not be establish'd or defended; for certainly we find not a few, who from their Infancy are so harden'd and buried in Sin, that all the time of this present Life, they seem wholly uncapable of Repentance.

58. 'Tis proved, 38. Because the Apostle (*Rom.* 11.) writeth that many of the *Jews* were blinded, according to the Prophesies of Scripture for many Ages, that they cou'd not believe till the fulness of the Gentiles were gather'd unto Christ, and then they who were formerly blinded, were to be again illuminated, when they should return again into the World.

59. 'Tis proved, 39. Because in Christ's Parable of the *Figg-Tree*, that bore no Fruit for three Years, this very thing is clearly hinted, *Luke* 13. 6, 7, 8, 9. For what is to be understood by those three years, but three thousand years? for every Millenium is mystically signified by one year under the Law, and therefore the

the Seventh Millenium of the World which is the Sabbath, was ſignified by the ſeventh year, and by the Figg-tree that bore no Fruit for thoſe three thouſand years, many of the *Jews* are to be underſtood, who had lived divers times on Earth from the beginning of the World, and yet bore no Fruit; but in the fourth Millenium, the Husband-man intercedes for the barren Figg-Tree, and applies Dung to the Roots thereof, that is, dieth for the Sins of the *Jews*, and applies the abundant Grace of his holy Spirit to them, that they might bring forth good Fruit: And therefore the Patience and Long-ſuffering of God ſuffers all Men 4 Years, that is 4000 Years, whereof they live 1000 Years by parts in an Earthly Body, that they might at length repent.

60. 'Tis proved 4o. Becauſe *John* the Baptiſt provokes the *Jews* to Repentance by this Argument: *And now is the Ax laid to the Root of the Trees*, Matth. 3. 10. *Therefore every Tree that brings not forth good Fruit ſhall be hewen down, and caſt into the Fire*. Now, why did he ſay, *and now the Ax is laid to the Root of the Trees?* Certainly, becauſe that time of Life was the laſt Revolution, and the laſt Hour with a great many of the *Jews*: ſignifying by theſe Words, if the *Jews* did not then repent whilſt they lived in a Body of Fleſh, that there was

no

no Hope for them to be raiſed up to Life, in the days of the *Meſſias*, and to be call'd to Repentance; for that was the laſt time with a great many that they ſhould have, and none could know whether he ſhould have any other time to live in the days of the *Meſſiah*, and therefore he truly ſaid, *the Ax is laid to the Root of the Trees*, to wit, of a great many. But ſuch, whoſe twelve Hours or Revolutions were not yet elapſed, might indeed (in regard they were to live again in the Fleſh after ſix or ſeven Generations) as from a Root left in the Earth, not as yet cut off, ſprout, and put forth as it were new Branches in the Earth.

61. This is proved 4t. In that *the rich Man, who was tormented in Hell*, knew that he ſhould at length depart out of that place, and be born again into the World, which is plainly hinted in theſe words; for he had five Brethren, whom he would not have come into that place, and therefore he deſired ſome Body to be ſent from the Dead, to call them to Repentance. To what purpoſe then ſhould he take ſo great care of his Brethren? Did he not look at his own Intereſt therein? Yes doubtleſs, for he knew that he himſelf, after ſix or ſeven Generations ſhould be born of one of the Sons of thoſe his Brethren, whom therefore he deſired to be good, that he himſelf might then

have

have an opportunity to become ſo, after he was born of good Parents into the World.

62. 'Tis prov'd 42. Becauſe after Chriſt's Reſurrection from the Dead, and Aſcenſion into Heaven, all that were detain'd under the Chains of *Satan*, from the beginning of the World, were to be reſtored again from Death unto Life, that they might hear the Goſpel, and have that benefit offered to them, which Chriſt purchaſed for them, as is manifeſt from *Pſal.* 68. 18, 19, 20, 21, 22, 23, 24. and *Iſaiah*, Chap. 26. 19.

63. 'Tis proved 43. Becauſe thoſe 144000, who were ſealed even before the Trumpets ſounded, were raiſed up in the Interval of the ſixth Trumpet, that they might become the firſt Fruits to God and the Lamb, which thing begins already to be fulfilled, and will be compleatly fulfilled in the year 1702.

64. 'Tis prov'd, 44. becauſe thoſe 144000, altho they are accounted *Gentiles*, yet they are really *Jews* and *Iſraelites*, to wit, 12000 from each Tribe of the Children of *Iſrael*, *Jews*, (I ſay) truly and properly, (and not only myſtically) that is, have the Souls of true *Jews*, who were in time paſt *Jews*, and ſprang of *Jewiſh* Parents.

65. 'Tis prov'd 45. Becauſe God promiſed to *Sion*, that is, to the *Jewiſh* Church,

that her Sons ſhould be brought to her in the *Gentiles* Arms, and upon their ſhoulders, which plainly intimates that they ſhould be born of gentile Parents. See *Iſaiah*, 49. 21, 22. *Rom.* 11. 30, 31, 32. *Rom.* 9. 23, 24, 25. 26.

66. 'Tis prov'd 46. Becauſe from the beginning of the World a People was prepared for Chriſt, both among the *Jews* and *Gentiles*, Luk. 1. 17. *Job.* 4. 38.

67. 'Tis prov'd 47. From *Rom.* 11. 30. where the Apoſtle *Paul* ſpeaks of the *Gentiles*, that believ'd on Chriſt, who in times paſt. did not believe in God, and now they obtain Mercy, by times paſt we are to underſtand former Ages, when they liv'd heretofore in the World, without either the true knowledge of God, or hope in God. Compare herewith thoſe ſayings of *Epheſ.* 2. 2, 3, 11, 12, 13. *Gal.* 3. 4.

68. 'Tis Proved 48. From 2 *Theſſ.* 2. 10. 11. where *Paul* affirms of ſuch whom Satan ſhou'd deceive in the days of *Anti-Chriſt*, who were to be deliver'd up to ſtrong deluſions by the juſt Judgment of God, that they might come into Condemnation, becauſe they did not receive the love of the Truth, which clearly unveils the Reaſon wherefore God ſuffered ſo thick a miſt, and Cimmerian darkneſs to invade the World, about 409 years after Chriſt's Reſur-

Refurrection. Alſo why he ſuffer'd that darkneſs ſo long to blind the Minds and Hearts of Men, that Men were in a manner more blinded for ſome Ages paſt in the Reign of *Antichriſt*, than they were heretofore whilſt they liv'd under Ethniciſm before the incarnation of Chriſt: I ſay the Reaſon of this is, becauſe they who were thus blinded under *Antichriſt*, when they liv'd under the clear Light of the Goſpel, did not love that Light, nor believe on Chriſt, that true Light enlightning every Man that comes into the World, and therefore by God's moſt juſt Judgment are blinded and darkened (when they return into this Life in a Body of Fleſh) with this groſs and obſcure darkneſs; and therefore the Light of the Goſpel ſhone in the World with ſo much luſtre for ſo ſmall a time, to wit, the ſpace of 333 years, and not longer, that the greateſt part of Mankind might have a ſufficient opportunity to embrace the ſaid light, but ſeeing they deſpiſed it, it was not convenient that this light ſhou'd ſhine any longer to them in its luſtre; for the coming of Chriſt in his day, is like the morning brightneſs which ſuddenly haſtens from the Eaſt to the Weſt; and therefore they who love not that light nor embrace it, are worthy to be left in darkneſs, for the neglect of ſo great Grace:

but they who have not had the clear light of the Goſpel-Truth propos'd unto them in the aforeſaid ſpace of 333 Years from Chriſt's Death and Reſurrection, ſhall live again 75 Years before the beginning of the Millenium, and ſhall have the truth of the Goſpel clearly ſhining before the Eyes of their Minds, that ſo all that periſh may be left without excuſe; for there ſhall not be a Man on Earth, to whom the clear light of the Goſpel ſhall not ſhine before the end of the World, and that too immediately, as well as by Means of the preaching of the true Servants of God, even ſuch who are truly ſent and commiſſion'd by God and Chriſt. For the Goſpel muſt be preach'd to every Creature before the end of the World.

69. 'Tis proved. 49. Becauſe God puniſhed the iniquities of the Fathers upon the third and fourth Generation, that the Children of the third and fourth Generation, which underwent that puniſhment, might be meliorated and reduc'd to a better State and Condition of Life, that ſo at length from theſe ſo meliorated, after the third and fourth Generation, *i. e.* from their Children thus meliorated, they may be again born into the World, and become better, as being born of better Parents; for it is a ſingular Gift of God to be born of good Parents. 70. It

70. It is proved. 50. Becauſe for this Reaſon, a Baſtard was not admitted into the Congregation of the Lord, until the tenth Generation; ſo that when he ſhall be born the ſecond time into the World in the 14 or 15 Generation, the puniſhment which God inflicts on him and his Children, ſhall reduce him to a better State and Condition, and that defilement of Luſt and Depravity, ſhall be in ſome meaſure purged away. But ſince by Chriſt, every ſinfull pollution is more effectually and perfectly purged away from thoſe who believe on him, therefore that ſevere Law concerning Baſtards, and a ſpurious iſſue, together with all others of the like nature, is repeal'd and aboliſh'd; and hence alſo the Words of *Paul* may be underſtood, where he ſpeaks concerning Fornication, that he that commits Fornication ſins againſt his own Body, infects and depraves his own Root and Original, (from whence he is to ſpring again and be raiſed unto Life) with the odious ſtain of his own filthy Luſt.

71. Laſtly 'tis proved, becauſe when certain of the Jews thought Chriſt was *Elias*, or *Jeremias*, or one of the Prophets, (which preſuppos'd the Truth of ſuch a Doctrine in general, Chriſt did not generally condemn the ſame, but rather confirmed it,

saying that *John* was *Elias*. Moreover also he did the same in his Answer to his Disciples concerning him that was born Blind, and so also when he conversed with *Nicodemus* concerning Regeneration, or being born again, tho' he chiefly intended Spiritual Regeneration.

There are other Arguments, not a few which might be brought to confirm the Truth of this Doctrine, which for brevity are omitted.

72. Moreover this Doctrine of the return of Souls to live again, and be born in a Body of Flesh, very easily answers to many of the most weighty objections, to the stopping of the Mouths of *Atheists*, who dispute against the justice of God, concerning the state of Infants dying in their Infancy, and the state of Fools, and such as are possess'd with unclean Spirits, from their Infancy to the last Moment of their Lives. Also it wonderfully demonstrates the Justice, Wisdom, and goodness of God towards Mankind in all his Ways and Administrations; it also evidently shews the equality of the ways of God, and his marvelous benefits; yea, clearly evinces what, and how great Benefits did accrue to all Mankind, by the death of Christ in the latter Days, by the abundant Favour and Benignity of God. Moreover also it doth

mightily illuſtrate, confirm and perfect in a manner the whole Doctrine of Chriſtianity, makes the Salvation of Heathens poſſible, and yet nevertheleſs makes the knowledge of Chriſt's coming in the Fleſh, and Faith in him of abſolute neceſſity to the Salvation of all, and finally greatly furthers the Converſion and Converſion of the *Jew*.

73. From what has been ſaid, the truth of the ſaid Doctrine of the various returns of Humane Souls into a Body of Fleſh is apparent, but how often they ſhall return, ſhall be ſomewhat more diſtinctly explained.

74. All Souls which are not perfect in Faith, Righteouſneſs, and Holineſs, do return twelve times, until they are perfected, and that Soul which was made perfect in Faith and Holineſs, in ſome former revolution, tho' before the death of Chriſt, needed not to return into a Mortal Life, unleſs it were ſuch that were to come again in the Fleſh for ſome publick Benefit to all Mankind; as in the caſe of *Elias* and ſome extraordinary Men.

75. Therefore we affirm that there is no neceſſity for many of the Prophets and Saints to live again, after they have ſlept in the Lord, before Chriſt's Incarnation, much leſs is ſuch a Revolution to be affir-

med after the coming of Christ, because the faithful that dye in the Lord, rest from their Labours.

76. But 'tis proved that some imperfect Souls must necessarily make 12 Revolutions or Returns, as well from those 12 Hours the Labourers wrought in the Field, as that the day of every Souls Visitation contains 12 Hours, according to the words of Christ, are there not 12 Hours in the Day? Work whilest you have the Day, then because four Watches of the Night contains 4000 Years, from *Psal.* 90. *v.* 4. and every Watch three Hours; again, this is proved from those 12 Faces and 4 Wheels in *Ezekiel, Chap.* 1. *v.* 10.

77. But because the 12 Revolutions of the Souls are not compleated in less than 4000 Years, which are all to be finisht at the end of the future Millenium; therefore all Souls began their Revolutions in the year of the World, 274.

78. All which and much more, this following Table will clearly exhibit to the Eye.

The Explanation of the Table.

1. The first Column contains 7000 years of the World, as it were devided into 21 hours, whereof each contains 333 years.

2 The

2. The eight Column at the right Hand contains the Revolutions of Souls from the first to the twelfth.

3. The tenth Column contains the intervals of the six Seals, from the Resurrection of Christ, to the year about 6000.

4. The eleventh Column contains 7000 years of the World as aforesaid, but something disposed in a different Order.

5. The twelfth Column contains the names of Faces in each Revolution.

6. The second Column contains 12 Revolutions of Souls, from the beginning of the World, to the year of the World, 3996.

7. The third Column contains the Revolutions of Souls from the year of the World 333, to the year of the World, 4329, and so thence forward to the year of the World, 6740.

8. Now because all the Souls that come into the World have 3996 or 4000 years to fulfill their twelve Revolutions in, if they are not perfect in goodness; therefore all Souls came into the World and begun their first Revolution between the beginning of the World, and the year of the World 2744, for if 3996 be added to the number 2744, the sum will be 6740, beyond which, the Revolution of Souls doth not extend.

9. Those

9. Thoſe Souls which came into the World from the beginning thereof, made their twelfth and laſt Revolution, about the year of the World, 3996.

10. Therefore after the year 3996 ſome Souls were not to come into the World any more till the beginning of the Millenium, if they were holy, and not till in the exact Millenium, if they were Evil, and not yet purged.

11. And therefore Chriſt ought to offer himſelf to God the Father, a Sacrifice for the Sins of all Mankind, about the year of the World 3996, otherwiſe they who had finiſhed their 12 Revolutions, would have had no benefit of his Sacrifice if he had come later.

12. And finally, becauſe a great many Souls have accompliſh'd their Revolution between the year 3996 and 432; therefore ſince Chriſt's Reſurrection from the Dead, no Man [without ſome particular divine Revelation] cou'd be certain whether he ſhould come again into the World, to have an opportunity of Repentance; and therefore none by the aforeſaid Doctrine, can or ought to indulge themſelves into a wicked Life, in hopes to come again into the World, becauſe he cannot certainly know whether he ſhall or not.

13. But

13. But no Man that dy'd in utter impenitence after the year of the World 5661 is expir'd, can redeem his former miſpent time, tho' he ſhou'd come into the Word within the interval of the bleſſed Millenium, ſo as to enjoy the happineſs of the Millenium, or obtain the Reſurrection of the juſt in this World; for truly the Millenial Happineſs and Reſurrection of the juſt is ordained and appointed as a reward for ſuch who have heretofore led a Holy Life before the beginning of the Millenium, which was ſignified by this Type, that it was not lawful for the Iſraelites to gather Manna on the Sabbath Day, therefore none may or ought to defer the amendment of his Life to another time, becauſe this preſent time is the laſt, that is granted to any in this World to obtain Salvation.

14. But becauſe before the death of Chriſt, Men might abuſe this Doctrine of the Souls Revolution, as they may now in ſome meaſure; therefore according to the ordination of Divine Wiſdom, it came to paſs that the ſaid Doctrine for the moſt part lay conceal'd as an hidden Myſtery, and was not to be unlock'd to any but good Men, which nevertheleſs may now without danger, and indeed ought to be reveal-ed, for it is of great uſe to convince the

Jews,

Jews, and to demonſtrate more clearly other Heads of the Chriſtian Religion.

15. For from the aforeſaid Doctrine, the juſtice of God in puniſhing the wicked and rebellious is plainly demonſtrated, for ſeeing all the wicked and rebellious have ſinned againſt God a thouſand years, whilſt they lived in a Body of Fleſh; therefore it is juſt, that they ſhou'd be puniſhed in Hell fire 7000 years after the end of this World; for ſo God who made all things in number, weight and meaſure, hath alſo limited a number and meaſure to the Torments of the damned, that every rebellious and incorrigible Sinner may be puniſhed ſeven fold, which ſpace of ſeven thouſand years being finiſhed, the ſame Souls are again ſent into the World for a freſh Tryal of their Obedience. But thoſe whom the ſpace of ſeven thouſand years, wherein they ſhall be puniſh'd in Hell Fire, with the moſt grievous and tremendous Torments will not deter from Sin, theſe certainly are ſo ſtupid and obdurate, that not any, even the longeſt Torments that words can expreſs, can deter from it: nor hath that infiniteneſs of Ages wherein wicked Men are to be puniſh'd, (tho' preached up by many) reform'd Men, but rather led many into deſpair, and hardened their

Hearts

Hearts againſt the Goodneſs and Mercy of God.

16. Now every one making his Revolution from the firſt to the twelfth, comes three times into the World in a carnal Body, in the ſpace of one Millenium, which is like one year: Conſider then, whether this be not that which was figured under the Law, when all were to appear thrice every year before the Lord at the Temple of *Jeruſalem*, which typified the temple of the Body; neither doth this ſeem to want a Myſtery, that the Temple of *Jeruſalem* ſtood about a thouſand years before it was utterly and totally overturn'd and demoliſh'd. Moreover alſo this is worthy our animadverſion, *viz.* that all Souls whatſoever, that had lived in a Body of Fleſh, ought to have lived once in ſome hour between the hours Ten, Eleven and Twelve, including part of the ninth and Thirteenth, in Caſe they had finiſhed their twelve Revolutions from the beginning of the World.

18. Therefore all Souls not yet perfect lived in the compaſs of one hour (to wit in the interval of 333 years) *viz.* from the year of the World 3996 to the year of the World 4329.

19. And

19. And therefore all that have perform'd their twelfth Revolution within the ſaid hour, or at leaſtwiſe their eleventh, tenth, ninth or eighth, ought to hear the Goſpel, becauſe all Souls who were in their twelfth Revolution, were not to return as yet; but others that were to return, had not ſufficient opportunity of hearing the Goſpel ſincerely preached, by reaſon of *Antichriſtian* Darkneſs.

20. Others alſo who were making but their ſeventh, ſixth and fifth Revolution, from the Death and Reſurrection of Chriſt, if ſo be within the ſaid hour they have not heard the Goſpel preach'd, they muſt hear in their ſucceeding Revolutions before the beginning of the Millenium, to wit, within the year 1700, and 1777 from the birth of Chriſt.

21. In *Revel.* 20. It is ſaid the reſt of the Dead lived not again till the thouſand years were finiſh'd, this certainly is to be underſtood of thoſe Dead who had compleated their twelve Revolutions; but thoſe who had not as yet finiſhed their twelve Revolutions, were to live again in the Millenium, but none who belonged to *Babylon* were to live again in the Millenium, becauſe they began their firſt Revolution at the year 1744, and therefore finiſh their twelfth Revolution at the year of the World 6740,

and

each great one contains four leis ones.

80. The greateſt Revolution of Souls comprehending 4000 years, is fairly ſha-

dowed

The TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
000 I										000	A Bull.
333 II	1									333	A Man.
666 III	2	1								666	A Lyon.
1000 VI	3	2	1							1000	An Eagle. A Bull.
1333 V	4	3	2	1						1333	A Man.
1666 VI	5	4	3	2	1					1666	A Lyon.
2000 VII	6	5	4	3	2	1				2000	An Eagle. A Bull.
2333 VIII	7	6	5	4	3	2	1			2333	A Man.
2666 IX	8	7	6	5	4	3	2	1		2666	A Lyon.
3000 X	9	8	7	6	5	4	3	2		3000	An Eagle. A Bull.
3333 XI	10	9	8	7	6	5	4	3		3333	A Man.
3666 XII	11	10	9	8	7	6	5	4		3666	A Lyon.
4000 XIII	12	11	10	9	8	7	6	5		4000	An Eagle.
4333 XIV		12	11	10	9	8	7	6	1 Seal.	4333	333⅓ A Bull.
4666 XV			12	11	10	9	8	7	2 Seal.	4666	666⅔ A Man.
5000 XVI				12	11	10	9	8	3 Seal.	5000	999⅓ A Lyon
5333 xvii					12	11	10	9	4 Seal.	5333	1332⅓ An Eag
5666 xviii						12	11	10	5 Seal.	5666	1665⅔ A Ma
6000 XIX							12	11	6 Seal.	6000	1998⅔ A Ly
6333 XX								12		6333	Millen. An Eagle.
6666 XXI										6666	
7000										7000	

d what's worth our ſerious Conſideration that theſe very Men which ſhall be at ſt deſtroyed in Spiritual *Babylon*, were e ſame Men, (who in a litteral Sence) ilt the outward *Babylon*.

79. The foregoing Scheme exhibits to our view one great Wheel being the greaſt of all, then four other great Wheels, ſtly, twelve little Wheels. The great Wheels containing 1000, the little Wheels 33, and the greateſt of all 4000 years.

The Explanation of the Figure:

1. In this Figure, the great outward ircle repreſents the greateſt Revolution f Humane Souls.

2. The other four great Circles ſignifie he ſame 4000 years, ſo as that one of them, nakes 1000 years.

3. And laſtly the leſſer Circles ſignifie ch, one only Revolution or Face of 333 ars.

4. The chief uſe of the figure, is to ew that there are but 12 Faces, altho' ch great one contains four leſs ones.

80. The greateſt Revolution of Souls omprehending 4000 years, is fairly ſhadowed

dowed out to us under the type of the ſix days Creation. For as the firſt days work was finiſhed in the fourth, the work of the ſecond day in the fifth, the work of the third day in the ſixth, and finally all in the ſeventh; ſo the Souls that begin their Revolutions in the firſt Millenium, finiſh it in the fourth, and ſo fulfill their Myſtical year, and are either made perfect in Goodneſs, or have filled up their meaſure of Evil: thoſe which are perfect in Goodneſs, ſhall be rais'd up to Life in the Body, and after the Millenium is expir'd, their Bodies ſhall be chang'd and ſpiritualiz'd and they ſhall aſcend into Heaven; but ſuch who have fill'd up their Meaſure of wickedneſs, ſhall be rais'd up to live in a Body of Fleſh, that they may ſuffer God's Judgment in the Conflagration of the World, whoſe Reſurrection is to Death, and Condemnation. Moreover Souls that begin their Revolutions in the ſecond Millenium, compleat them in the fifth; and finally thoſe that begin their Revolutions in the third, compleat them in the ſixth Millenium. And foraſmuch as in the ſixth day of the Worlds Creation. Man was created perfect in the Image of God, therefore in the ſixth Millenium, all the Saints ſhall be raiſed up to live in the Body, and be born into the World, to wit,

wit, for the ſpace of 260 Years, from the year of the World 5740, to the year of the World 6000, and they ſhall live ſuch an holy and bleſſed Life on Earth, as *Adam* would have lived, if he had not ſinned; yea, and far happier; for as Sin abounded, the Grace of God ſhall much more abound. And the light of this day ſhall be as the light of ſeven Days, becauſe whatſoever was made in the firſt ſix Days, was finiſh'd in the ſeventh.

And laſtly, The Trees that bare Fruit under the Law were accounted uncircumciſed, until the 4th. Year, but in the 4th. Year they were as it were circumciſed, and holy to the Lord, and in the fifth Year their Fruit was eaten. This plainly ſignifies the whole Revolution of Souls, which were not conſummated, and perfected till the fourth Millenium after Chriſt's Incarnation; for he purg'd our Sins on the Croſs, whilſt he hung thereon, that ſo they might not be imputed to us, on condition that we believe on him, whereby we ſhall receive from him the Evangelical Grace of the holy Spirit. But the fifth Year ſignifies the Sabbatick Millenium, in which we ſhall enjoy the Fruits of our Labours and Toil of our Hands; for as under the Law, whilſt they had Manna, it was not lawful for them to gather ſaid Manna on the Sabbath-day; ſo

also in the Sabbatick Millenium, they who gather'd nothing in their preceeding Lives, cannot enjoy the Millenial Felicity. Lastly, as the Manna which served for the Sabbath, was gather'd on the Sixth day; so in the end of the sixth Millenium, all the Saints are restored to Life, and attain the Blessedness of the Sabbatick Millenium.

82. By the aforesaid Numbers 333 and 260 Years, the Mysteries of the seven Seals, and seven Trumpets, are clearly unlocked.

83. And that the Interval of the first Seal contains 333 Years, appears from the words of the first Beast, *come and see:* and so of the rest, plainly intimating, that the Space or Interval of every Seal, from the first to the sixth, comprehends 333 Years, which is the Interval of one Revolution or Face, as may be seen in the Tenth Column of the Table.

84. Therefore the Interval of the first Seal contains from the Death, Resurrection of Christ, } *Years.* 333;
The Interval of the second Seal reaches to } 666;
The Interval of the third Seal extends it self to } 999;
The Interval of the fourth Seal reaches to } 1332;
The Inter. of the fifth Seal reaches to 1665;
The Inter. of the sixth Seal reaches to 2000

85. Now

85. Now the Predictions or Prophesies of what should come to pass when each Seal was open'd, wonderfully answers to those Intervals, when the first Seal was open'd, *viz.* from the Death of Christ, to the Year 333. The Gospel was in a manner preached to the whole World, which was signifi'd by *the white Horse, and him that sat thereon with a Crown on his Head, and a Bow in his Hand,* to wit, Christ. After that time, the Light of the Gospel shone not so much, by reason of Men's Sins. When the second Seal was open'd the *Roman* Empire was exceedingly infested with War, and almost totally ruin'd; this happen'd between 333 and 666. When the third Seal was open'd, that is, from 666 to 1000, Famine and Scarcity of Provision follow'd the War, as it commonly happens, that War is succeeded by Famine; by the *Red Horse* War is signified, by the *Black Horse* Famine. In the opening of the fourth Seal, from the Year 1000, to the Year 1333, not only bloody Wars, but also abominable Idolatry, Superstition and Heresies, infested the World, and were signifi'd by the *pale Horse, and she that sat thereon was Death,* whom Hell followed. When the fifth Seal was open'd, the Saints and Martyrs cry'd unto the Lord to revenge

their Blood, which certainly came to pass for from the year of Christ 1333, the *Turkish* Empire miraculously prevailed, by whose Sword God revenged the Blood of the Saints. This Interval reaches no further than the year 1666, from Christ's Death and Resurrection, that is to the year since Christ's Nativity 1700. For within this space or interval were many Saints to be killed, which would fill up a determinate Number together with the Saints, which were slain before them, and this indeed is clearly fulfilled, and yet is farther to be fulfilled to the year 1700 since the birth of Christ. In the opening of the sixth Seal, that is, in the interval of time from the year 1666, (from Christ's Death and Resurrection) to the year 2000, all the Kingdoms of Men and Worldly Empires, shall be overturn'd, and the Empire and Dominion of the whole World, shall be Christ's and his Saints. And this is signified by the great Earth-quake, the darkening of the Sun and Moon, the falling of the Stars, the removing of Heaven out of its place, &c. But it is more clearly pointed out in the following Words, touching the Kings of the Earth, and other leaders and Potentates, that they should hide themselves &c. which prophesie certainly cannot in reason, be wholly applyed to the day

ays of *Conſtantine*, which yet many do. The ſeventh Seal in regard it has not reſpect to any particular interval like the firſt ix Seals, but comprehends the whole Hiſtory; therefore is to be conſider'd apart.

86. When the ſeventh Seal was open'd, here was ſilence in Heaven for the ſpace of half an hour; after this ſilence the ſeven Angels prepare to ſound with their ſeven Trumpets, *Revel.* 8. wherefore the ſeventh Seal contains the intervals of all the ſeven Trumpets.

87. But the intervals of theſe Trumpets are reckon'd from the ſeventh Trumpet, or at the ſound of the ſeventh Trumpet begins the Milleniam, and the Kingdoms of this World become the Kingdoms of God and his Chriſt, *Revel.* 11. 15. and the ſound of this Trumpet laſts 260 years, to wit, from the year of the World 5740 to the year of the World 6000, and in this interval the myſtery of God ſhall be conſummated, *viz.* the myſterious name of *Tetragramaton* ſhall be unlock'd, and no leſs than the reward of an immortal Life beſtowed on all the Servants of God, and then indeed the promiſe which God made to *Moſes* in the *Buſh* ſhall be fulfilled. *I am the God of* Abraham, Iſaac, and Jacob. and it ſhall be known that God is not the God of the Dead, but of the living.

88. But

88. But the interval of the ſeventh Trumpet being known, the intervals of all the reſt are known alſo, and are thus computed,

The interval of the ſeventh Trumpet, from the year of the World	5740	to 6000
The interval of the ſixth Trumpet, from the year of the World	5480	to 5740
The interval of the fifth Trumpet from the year of the World	5220	to 5480
The interval of the fourth Trumpet from the year of the World	4960	to 5220
The interval of the third Trumpet from the year of the World	4700	to 4960
The interval of the ſecond Trumpet from the year of the World	4440	to 4700
The interval of the firſt Trumpet, from the year of the World.	4180	to 4440

89. And

89. And from the Nativity of Christ thus. The interval of the first Trumpet begins at the year of Christ's Nativity, 218, which is the 184th year from Christ's Resurrection, which number 184, answers to half an hour, within which time the Saints offered many prayers to God by Jesus Christ. *Revel.* 8. 3. 4. 5:

1	218
2	478
3	738
4	998
5	1258
6	1518
7	1778
	2038

90. Now the said Events plainly answer to those Intervals. At the sound of the first Trumpet, there follow'd Hail and Fire mixt with Blood. The Interval of this Trumpet is from the year of Christ's Nativity 218, to the year 478, within which space of time the Roman Empire began to be vexed with grievous Wars. At the sound of the second Trumpet, a great burning Mountain was cast into the Sea, and the third part of the Sea it self was turn'd into Blood, the interval of this Trumpet is from the year 478, to the 738, within which interval or space of time, there was most cruel and hideous Wars in the Roman Empire. At the sound of the third Trumpet, a great Star fell from Heaven upon those that were living, and upon the fountains of Waters, and burned

like a Lamp, by reaſon whereof the wa-
ters were made bitter, and killed many.
The interval of this Trumpet is from the
year 738, to the year 998; by this Star
without all peradventure, the Pope of
Rome is to be underſtood, who within thi
interval advanced himſelf above all othe
Biſhops, whom he corrupted with himſel
At the ſound of the fourth Trumpet fro
the year 998, to the year 1258, the thir
part of the Sun, Moon, and Stars, wa
ſmitten and darkened. This doubtle
ſignifies that the Emperour and Empere
together with the Nobility, and Princes o
the Empire, ſhould be very much eclipſe
and darkned within this interval, and th
too by the power of the Pope, who i
the ſame interval ſet himſelf above the Em
perour.

91. When the fifth Angel ſounded h
Trumpet, a Star fell from Heaven, an
to him was given the key of the botto
leſs pit, *&c.* And when the bottomleſs p
was open'd, and a ſmoak aſcended fro
thence, and from that Smoak proceede
locuſts upon the Earth, which cruelly ve
ed and tormented Mankind, certainly b
all theſe is meant the School Men and Do
ctors, who have ſo miſerably gall'd an
diſquieted Men with their perverſe Opi
nions and Contro ſies, and infeſted the
wi

with their ſharp and venemous ſtings, that many chooſe rather to die than to live, and this happened from the year 1258 to 1518, but their chief time was 5 Months, *viz.* 150 years, to wit, from the year 1368 to 1518.

92. Laſtly at the ſound of the ſixth Trumpet, the four Angels bound at the River *Euphrates* are looſed, which doubtleſs ſignifies the vaſt and mighty power of the Turks, (which they had prepared 390 years ago, that is, from the year 1228) and poured in upon *Europe* like an inundation, to ſlay the third part of Mankind, as it were the third part of the World, and this began from the year 1518; whoſoever doubts of the truth hereof, let him conſult the *Turkiſh* Hiſtory, and he will find how great ſucceſs the *Turk* has had in *Europe*, and what progreſs he hath made from that time, to this very day.

93. The intervals of the Seals and Trumpets being known, the myſtery of the ſeven Phials with the intervals of every one of them, unfolds and diſplays it ſelf.

94. For the interval of the laſt Trumpet comprehends the intervals of all the ſeven Phials, and the interval of each Phial contains 37 years.

95. Therefore the intervals of the Phials are thus computed.

The

The Interval of the first Phial from the Year	1518	1
to the Year	1558	2
And so of all the rest to the seventh	1592	3
	1629	4
	1666	5
	1703	6
	1740	7
	1777	

96. Now the event of these things wonderfully answers those Intervals; for in the Year 1518, that is, according to the vulgar Computation in the year 1515, which if we believe *Uscherus*, (fails of the true Computation three or four Years) *Luther* was rais'd up, who was, as it were, the first Phial, poured out on the Earth of the Antichristian World; for he did, as it were, sensibly touch the Kingdom of *Antichrist*, from the top to the bottom again. From the year 1558, to the year 1595, the second Phial was poured out; for then the whole Sea of the Antichristian World became as the Blood of the Slain, and thence began fierce and bloody Wars, almost in all parts of the Antichristian Kingdom, so that the very Sea seem'd to be dyed with Blood. From the year 1592, to the year 1692, the third Phial was poured out upon the Rivers and Fountains of Water, and they

they were turn'd into Blood. And this alſo anſwers to the ſaid Interval; for certain Dukes and Noble-men were kill'd with the Sword under that Interval. Again, from the 1629, to the year 1666, the fourth Phial was pour'd out upon the Son of *Antichriſt*, becauſe in that Interval Jeſus Chriſt the Son of Righteouſneſs ſhone clearly in the Hearts of many, which ſcorcht and burnt up thoſe Men, who had the mark of the Beaſt. And from the year 1666, to the year 1703, the fifth Phial is poured out upon the Throne of the Beaſt, which very thing is already begun; wherefore we joyfully expect his Ruin and Downfal till the aforeſaid year 1703. The effuſion of the ſixth Phial hath reſpect to the Slaughter and Deſtruction of the *Turks*, to make way for the Kings of the *Eaſt*, that is, the *Jews* and *Iſraelites*, to return into their own Country. Laſtly, the effuſion of the ſeventh Phials bring utter deſtruction to the Kingdom of *Antichriſt*, and all the Enemies of the Goſpel. *Babylon* is utterly overthrown, and *New-Jeruſalem* appears as a Bride, adorn'd for her Husband.

97. But it remains, that we explain what the four Beaſts and 24 Elders are. By four Beaſts tis meant the whole Aſſembly of the Saints, and term'd four, from their four great Revolutions afore-menti-

on'd,

on'd, and likened to four Beasts. And by the 24 Elders are understood the twelve Prophets and twelve Apostles of Christ, who are those Prophets in the Law, in the second Book of *Esdras*, *Chap.* 1. where God expressly promised, and nominated them, together with *Abraham*, *Isaac* and *Jacob*, for Captains and Leaders to the *Jewish* and *Israelitish* People, when the Kingdom of God shall be restored to them.

98. First of all, therefore the Prophets shall be born into the World in the beginning of the Millenium, who are the Captains and Ring-leaders to all that shall be born afterwards, and the Apostles shall be the last of all, who shall remain on Earth to the coming of Christ.

99. But as touching *Abraham*, *Isaac*, and *Jacob*, they are of an higher rank than the rest, whether Prophets or Apostles.

100. Moreover it is worth our diligent enquiry, whether *Isaac* be not that Seed of *Abraham* which Christ assumed when he came into the Flesh; for the promise, which God made to *Abraham* was concerning *Isaac*, that in him all Nations should be blessed.

101. And then if *Isaac* was that Seed, it is farther to be enquired whether the Soul of *Isaac* had perform'd his twelve Revolutions from the beginning of the World,

as

as others had done; if this be granted, ſee in St. *Luke*'s Genealogy of Chriſt, whether the twelve Revolutions of the ſame Soul be not deſcrib'd in order, putting *Abel* in the room of *Adam*, a new Revolution of the ſame Souls, always begins after every ſeventh Generation.

102. And theſe are the names of this Soul in his 12 Revolutions. 1. *Abel*, 2. *Methuſela*, 3. *Heber*, 4. *Iſaac*, 5. *Naaſon*, 6. *Mattatha*, 7. *Simeon*, 8. *Elmodam*, 9. *Rheſa*, 10. *Nagge*, 11. *Melchi*, 12. *Chriſt*. For ſeven Generations do intervene in all theſe Revolutions, except in the laſt only, where there are not reckoned 7, but 6, which may be underſtood after this manner, *viz.* the Reſurrection of Chriſt from the Dead, was the ſeventh, and his Aſcenſion into Heaven, as it were the eighth Generation.

103. Therefore there are accounted ſeven Generations between every Revolution, becauſe certainly in the Revolutions of other Souls, the ſame Souls do return after every ſixth and ſeventh Generation. But the Interval of ſix Generations cannot agree to that Soul which Chriſt aſſum'd for two reaſons; firſt, becauſe then he would not have had only 12, but above 12 Revolutions; ſecondly, becauſe no Revolution would have fallen on *Iſaac*, which is abſurd.

104. Which Hypotheſis being admitted, ſundry

ſundry portions of ſacred Writ, very myſterious, and hard to be underſtood, are with a wonderful Harmony unlocked. And the myſtery of Chriſt's Nativity will agree with divers other Myſteries herein delivered which will be farther inſiſted upon hereafter.

105. The moſt difficult paſſages of Scripture hereby explain'd, are (1) *Gen.* 3. 15, that the Seed of the Woman ſhall bruiſe the Serpent's Head, which Seed of the Woman according to the aforeſaid Hypotheſis, is to be underſtood of *Abel*, even as the Seed of the Serpent is to be underſtood of *Cain*; for in theſe two Seeds, as in two Roots, the Children of God, (2.) and the Children of this World are comprehended. When *Cain* was born, *Eve* ſaid I have received a Man, יהוה *Jehovah*, or as others read it with יהוה. If the former be allow'd, that is badly and falſly apply'd unto *Cain*, which was due unto *Abel*: If the latter, it intimates that together with that worldly Man, ſhe had received him likewiſe, who in the fulneſs of time ſhould bear the name of יהוה (3.) *Iſaiah* 7. 14. A Virgin ſhall conceive and bring forth a Son, and ſhe ſhall call his Name *Immanuel*, which *Matthew* applys to Chriſt, who was born of the Virgin-*Mary*, which propheſie nevertheleſs, ought

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to have been fulfilled in the days of King *Abaz*. Admit then that this propheſie was fulfilled in the days of King *Abaz*, and afterwards when Chriſt was born, to wit, that the ſame Soul was twice born in the Fleſh of a Virgin, and peradventure of the ſame Mother; then this Propheſie will be eaſily underſtood. And ſuch a Virginian Birth anſwers to the eight Revolution, having the name of *Elmodam*, who was contemporary with King *Abaz*. Notwithſtanding *Ez* was ſaid to have been his Father, for Chriſt was called the Son of *Joſeph* alſo. (4.) *Hoſ.* 11. 1. *Out of Ægypt have I called my Son*, this Propheſie was fulfilled long before, yet the *Evangeliſt* applys it to the time, when *Mary* returned with the Child out of *Ægypt*, which if underſtood of the ſame Soul, both accompliſhments will agree together; for *Nahſſon* the Prince of the Children of *Juda*, who departed out of *Ægypt* with the reſt of the *Iſraelites*, anſwers to the fifth Revolution of the ſame Soul. (5.) *Gen.* 49. 10. The Scepter ſhall not depart from *Juda*, nor a Law-giver from between his Feet, till *Shilo* come, that is, he who was promiſed to be the King and Law-giver of all the People, ſhall not depart from the Tribe of *Juda*, but ſhall perform his entire Revolutions, in a direct Line of that Tribe, and that notwithſtanding all

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manner of Affliction and Perſecution which ſhould preſs the *Jewiſh* Nation, there ſhall ſtill remain the Root of *Jeſſe*; which will at length bring forth the promiſed Branch of Salvation into the World And this Propheſie cannot be underſtood of the outward Scepter or Kingdom of *Juda*, for that was departed from *Juda* above 160 years before Chriſt's Incarnation, to wit, during the whole Reign of the *Maccabees*, who were *Levites*, *Micb.* 5. 2. *Out of thee*, viz. *Bethelem*, ſhall come the Captain or Leader of my people *Iſrael*, whoſe goings forth have been of old, even from everlaſting, or as in the Original, from the days of Ages: For according to the aforeſaid *Hypotheſis*, he had 12 out-goings or Revolutions from the beginning of the World to that time wherein he was born of the *Virgin-Mary*. (7.) *Iſaiah* 61. 1. 2. *The Spirit of the Lord God is upon me*, &c. to ſhow the acceptable year of the Lord; and therefore that time wherein Chriſt came in the Fleſh, was call'd the acceptable year of the Lord, to wit, becauſe agreeable to the ſaid *Hypotheſis*; even as the Sun runs through the 12 parts of the *Zodiack*, and finiſhes his courſe in one year; ſo Chriſt the Sun of Righteouſneſs, in the ſpace of 4000 years, which is (as it were) a myſtical year, accompliſhes his 12 Revolu-

volutions through the 12 parts of time. And therefore St. *Paul* call'd that time when he was born of the *Virgin Mary*, the fulneſs of time; compare herewith that of the Nineteenth *Pſal.* from *verſe* 1. to *verſe* 7. (8.) That that *Pſalm* is to be underſtood of Chriſt, the Prophets and Apoſtles, and the Church of God is evident from *Rom.* 10. 18. (9.) See alſo *Heb.* 10. 5. *Pſal.* 40. 46. *Sacrifice and Burnt Offering thou would'ſt not, but a Body haſt thou prepared me*; but this Body is not a meer Body, but an animated Body, that is, a Soul with a Body, to wit, the very Seed of *Abraham* which Chriſt aſſumed, which ſeed was fitted and qualified by 12 Revolutions, even as by ſo many preparations from the beginning of the World to that time, to be at laſt a Throne and a Tabernacle for the King of Glory Jeſus Chriſt, all which are but according to the ſaid *Hypotheſis*; and not poſſitively affirmed; wherefore by the aſſiſtance of divine Grace, we ſhall with Sobriety; inquire farther into the Truth of the aforemention'd *Hypotheſis*, before we abſolutely and poſitively aſſert it. (10.) Moreover the aforeſaid *Hypotheſis* ſeems wonderfully to illuſtrate that Scripture where Chriſt is called our Fore-runner, and doubtleſs becauſe according to it, he ran the courſe of his 12 Revolutions, from

the beginning of the World, and was the first that had finished the course and period of them. (11.) And finally that he was made like unto us in all things, Sin excepted which is more illustrated by this *Hypothesis*; there are sundry other places of Scripture, which seem to be very much illustrated by the said *Hypothesis*, notwithstanding that, where Christ is said to have once appeared in the end of the World, to purge away Sin by the Sacrifice of himself; because indeed that Soul bore the name of Christ and Lord only in his twelfth Revolution. For neither *Abel* nor *Isaac*, or any other of those 12 Revolutions was called Christ, nor ought any of them to bear the dignity or Character of Christ, till they had performed their 12 Revolutions, whereby that Soul ought to be fitted and prepared to Assume this excellent Title and Dignity. Wherefore it is true that Christ was but once born in the Flesh, and but once suffered for the Sins of all Mankind, even according to the aforesaid *Hypothesis*; because Christ did not assume that Soul in a personal unity, as the seed of *Abraham* till the 12 Revolution. (12.) Lastly, because *Moses* foretold that God would raise up a Prophet to the *Israelitish* People, from amongst their Brethren like unto him. The Word raise up, seems to intimate that the

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Moreover the aforſaid *Hypotheſis* (if it ſhould gain admittance) would arm us, with the moſt effectual Argument to convince the *Jews*, that that was the very *Meſſiah* who was Born of the *Virgin Mary*, and ſuffered under *Pontius Pilate*. For he ought not to have come ſooner, nor later into the World than he did, becauſe if he had come ſooner, he could not have perform'd his Revolution of 3996 years; he ought not to come later, becauſe then ſome Souls would have finiſhed all their Revolutions before the *Meſſias* was come, and ſo would have been fruſtrated and diſappointed of the Fruit of his coming, which could not be.

107. But laying aſide the aforeſaid *Hypotheſis*, ſtill the Argument remains as ſtrong as before, to convince the *Jews* that the *Meſſias* ought not to have come later into the World then he actually did. (The *Jews* themſelves deny his coming ſooner) becauſe indeed if he had come later, then certain Souls would have compleated their 12 Revolutions before he came, and ſo would have reaped no benefit by the *Meſſias* coming into the World.

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108. This Argment will be more forcible to convince the *Jews*, becauſe the *Jews* themſelves do acknowledge the Revolution of Souls to live divers times in the Fleſh, altho' they are ignorant of the number of thoſe Revolutions; yet they expect that all ſhall at laſt be rais'd up, and reſtor'd to life in the days of the *Meſſias*, that they may enjoy the Benefits of his coming, when he ſhall come. Now if it can be made appear to them from the Old Teſtament, which they acknowledge and believe, that there are 12 Revolutions of humane Souls, living in a Body of Fleſh, and neither more nor leſs, even till they are at length perfected in a good or evil; I think we need not doubt, but may poſitively conclude, that the *Jews*, at leaſtwiſe all who are ingenious, and covet in any Meaſure or Degree the knowledge of the truth, will be convinced that the *Meſſias* is come, and in the next place believe his coming in the Fleſh; that he ſuffered Death, and roſe again from the Dead, and in believing, be converted, and become true Chriſtians, which God of his Mercy haſten and accompliſh, *Amen*.

109. *Paul* in 1 *Cor.* 15. 51. ſaith, *We ſhall not all ſleep, but we ſhall be all changed*; in which Words he plainly hints, that ſome of the Saints ſhall ſleep after they ſhall be born

born again in the Fleſh, and be again rais'd from the Dead; this indeed is affirm'd of *Moſes* and *Elias*, who are to come into the World ſome Years before the Millenium, and be born in the Fleſh, who ſhall propheſie three Years and an half in the World, and chiefly to the *Jews*, and People of *Iſrael*, which three Years and an half being expir'd, they are to be kill'd by the Beaſt, and in three days and an half rais'd up to Life again in the ſame Bodies, wherein they were ſlain; and being thus rais'd up to Life, they ſhall not remain on Earth, but aſcend into the Heavens, and there remain with Chriſt, till the end of the World, and then indeed they ſhall come with him, in the Clouds of Heaven.

110. And that thoſe two Witneſſes, *Rev.* 11. are thoſe two Prophets, who in a proper and litteral Senſe were to be kill'd, ſeems to me moſt evident, which will be between the ſixth and ſeventh Trumpet, *viz.* in the end of the Interval of the ſixth Trumpet, as it is to be ſeen from the words of the *Revelations*. Alſo the days of their Propheſie are 1260 Days; not ſignifying ſo many Years, but only ſo many common Days; becauſe there are not 1260 Years between the ſixth and ſeventh Trumpet, but only 260, and yet this admirable event will happen between thoſe Trumpets,

yea, in the end of the ſixth Trumpet; for they ſhall be born and ſlain in the ſpace of 45 Years before the beginning of the Millenium.

111. That *Elias* ſhall come before the beginning of the Millenium, appears from the words of Chriſt; *Elias* truly ſhall come, and reſtore all things.

112. And laſtly, That *Moſes* and *Elias* were to come and be ſlain, and raiſed again from the Dead, and then aſcend into Heaven, and remain with Chriſt the whole Millenium, appears from Chriſt's Transfiguration in the Mount, where were ſeen with him *Moſes* and *Elias*, and theſe are they whom God the Father hath ordain'd to ſit the one at the Right Hand, and the other at the Left Hand of Chriſt in the Kingdom of Heaven.

113. Wherefore they are of an higher Order and Rank than all the Prophets and Apoſtles.

114. Therefore diligently weigh, and conſider, whether *Abraham*, *Iſaac* and *Jacob*, that ſit in the Kingdom of Heaven, be not *Moſes*, *Chriſt* and *Elias*, of whom Chriſt has for the greateſt Dignity? Conſider alſo whether the ſame *Moſes* was not *Enoch*, and whether or no what is written of *Enoch* and *Elias*, that they ſhould be tranſlated into Heaven, doth not anſwer truly to this Tranſlation of *Moſes* and *Elias*? for

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in the firſt Tranſlation they did not obtain the Reſurrection of a glorified Body; but it rather happen'd to them in a figure; for Chriſt only was the firſt of all that attain'd the Reſurrection of a glorified Body, and therefore is call'd in Scripture the firſt Born from among the Dead, and the firſt Fruits of the Reſurrection from the Dead. Therefore our Lord and Saviour Jeſus Chriſt aroſe firſt of all from the Dead, never more to ſuffer Death; then the firſt of all, who ſhall ariſe after him, is *Moſes* and *Elias*, and then the other Prophets and Apoſtles, with all the Saints, every one in his Order.

115. And that thoſe two Prophets and Witneſſes in the *Revelation*, were indeed *Moſes* and *Elias*, is tacitely ſignify'd in theſe Words; they ſhall have power to withhold the Rain, that it ſhall not rain upon the the Earth, and to turn the Waters into Blood; both which were in old time imputed to the ſaid Prophets. *Moſes* turn'd the Waters into Blood, and *Elias* had power over the Rain; therefore when thoſe Prophets ſhall come into the World, they ſhall likewiſe produce theſe Signs and Miracles litterally underſtood.

116. And indeed that *Moſes* was not to live on Earth in the future Millenium, ſeems to be clearly figur'd from hence:

that he ſhould not enter the Land of Promiſe, but die in the Land of *Moab*; of whom nevertheleſs, it was ſaid, when he died, that his Eye was not darkned, nor his ſtrength of Nature impaired. And altho' God ſeem'd to exclude *Moſes* from entring into the Land of Promiſe, becauſe he ſpake unadviſedly at the Waters of *Meribah*, and ſo was thus chaſtiſed for it; yet God out of his infinite Goodneſs and Mercy did transfer that Chaſtiſement into a greater Favour and Bleſſing to him.

117. Then as touching *Abraham*, *Iſaac* and *Jacob*, they indeed did ſcarce poſſeſs that Land of Promiſe, but only converſed therein for a little time, as Strangers and Pilgrims; for that Land was rather promiſed to their Seed, than to the Fathers themſelves. See *Deut.* 34. 4. which alſo was a Figure of this Myſtery; that neither *Abraham*, *Iſaac* nor *Jacob* ſhould dwell on Earth in the Millenium, but during the Millenium ſhould remain together in Heaven.

118. It remains now, that we produce certain promiſes and Propheſies, and other Teſtimonies of the Holy Ghoſt out of the Scriptures, whereby may be prov'd, that all the Saints ſhall be yet placed upon the Earth, (*viz.* in the Millenium) to live together a moſt Holy and Bleſſed Life,

except

except thoſe three extraordinary Men, who inſtead of that reward on Earth, obtain a more worthy and excellent Reward in Heaven. The places of Scripture, both of the Old and New Teſtament, are theſe following; *Exod.* 20. 12. *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.* Which promiſe *Paul* applies to the Goſpel, *Eph.* 6. 2. *Numb.* 14. 12. *The whole Earth ſhall be fill'd with the Glory of* יהוה Jehovah. *Deut.* 32. 39. *See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal,* &c. v. 43. *Rejoyce O ye Nations with his People, for he will revenge the Blood of his Servants, and render Vengeance to his Adverſaries, and will be merciful to his Land, and to his People.*

Moreover in the ſecond Book of *Samuel, chap.* 23. *ver.* 3, 4, 5, 6, 7. There is extant a famous Propheſie of the Kingdom of Chriſt, to come in the end of the World, and the deſtruction of the Kingdom of the Ungodly. Likewiſe *Job* hath atteſted his Belief, that he hoped he ſhould be rais'd up in the laſt day, to live again in the Fleſh, *ch.* 19. 26. He likewiſe affirmed that he ſhould enter naked into his Mother's Womb, as he came naked out, *ch.* 1. 21. But the Book of *Pſalms* contains many famous

mous Propheſies of Chriſt's Kingdom before the end of the World. See *Pſal.* 1, 3, 4, 5. *Pſal.* 2. 8, 9. *Pſal.* 8. *Pſal.* 37. 29. *Pſal.* 45. 14, 15, 16, 17. *Pſal.* 46. 9, 10, 11, 12. *Pſal.* 68. 31, 32, 33. *Pſal.* 72. 3, 4, 5, 6. *Pſal.* 90. 13, 14, 15, 16, 17. *Pſal.* 110. *Iſaiah* is almoſt wholly taken up in the Deſcription of this happy Age, and in a manner all the Prophets do abundantly teſtifie of the ſame. And ſo *Jeſſe* in theſe following places, *chap.* 2. *ver.* 10. to *ver.* 22. *c.* 4. *v.* 2, 3. *c.* 6. *v.* 13. *c.* 11. from *v.* 4. to *v.* 9. *c.* 12. *c.* 23. *v.* 21, 22, 23. *c.* 24. *c.* 25. from *v.* 8. to 12. *c.* 26. *v.* 1. *c.* 27. from *v.* 13. to 2[illegible]. *c.* 51. 11. *c.* 52. *c.* 54. *c.* 58. *v.* 14. *c.* 60, 61, 62, 65. from *v.* 17. to the end of *c.* 66. See alſo theſe places of *Jeremiah*, *c.* 12. *v.* 15. *c.* 30. *v.* 17, 18, 19. &c. *c.* 46. *v.* 27. Ezekiel, *c.* 36, 37, 47, 48. Daniel, *c.* 7. *v.* 13, 14, 27. *c.* 8. *v.* 14. *c.* 12. *v.* 2, 13, 14. Hoſea, *c.* 6. *v.* 2. *c.* 13. *v.* 14. *c.* 14. *v.* 7. Joel, *c.* 3. *v.* 15, 16, 17. Amos, *c.* 9. *v.* 11. to 15. Obed. *v.* 17. to the end. *Micb.* *c.* 4. *c.* 5. *c.* 7. *v.* 20. *Neh.* *c.* 1. *v.* 15. *Hab.* *c.* 2. *v.* 4. *Zeph.* *c.* 3: from *v.* 8. to the end, *Hag.* *c.* 2. *v.* 21, 22, 23. *Zach.* *c.* 12. *v.* 8. *c.* 14. *v.* 9. Malach. *c.* 4. *v.* 1, 2, 3, 5:

Some of which Places have been already fulfilled, and are now a fulfilling in ſome Degree, in Relation to the firſt Fruits; but the Final and Total accompliſhment of

of all theſe things appertains to the Millenium.

See alſo the following places of the New Teſtament, *Matth.* c. 15, *v.* 5, c. 19. from *v.* 28. to *v.* 30. *Mar.* c. 10. *v.* 29. 30. The words, with Perſecutions are to be tranſferred with the following. *Luc.* c. 18. *v.* 30. *Acts* c. 3. *v.* 21. *Rom.* c. 13. *v.* 11. 12. 1 *Cor.* 15. from *v.* 42 to *v.* 52. 1 *Theſſ.* c. 5. *v.* 15. 16. 17. *Heb.* c. 4. *v.* 9, 10, 11. 2 *Pet.* c. 3. *v.* 13. *Jud.* *v.* 14. *Revel.* c. 11. *v.* 15. to 19. c. 20. *v.* 4, 5, 6, 7. c. 21. *v* 1, 2, 3.

119. Thoſe ſeven Churches of *Aſia* to whom St. *John* wrote his Revelations, do moſt certainly ſignifiy the ſeven Intervals of the Univerſal Church, from the Death and Reſurrection of Chriſt, to the end of the World. Now the Interval of *Philadelphia* (whoſe Seeds is not only now in the World, but her firſt Fruits alſo) begins from the Year 1702, and continues to the Year of Chriſt's Nativity 1777. At what time the Millenium ſhall begin, for the promiſe of *New Jeruſalem* on Earth was chiefly exhibited to the Church of *Philadelphia*; laſtly, the Millenium being almoſt expir'd, follows the Interval of the Church of *Laodicea*, but this Church belongs not to the Saints of *New-Jeruſalem*, but is of another Order, and of a different kind, who

will

will have the profeſſion of the Chriſtian Religion, but without ſincerity, And becauſe God hath invited them to Repentance, 'tis poſſible they may Repent, and yet for all that, not enjoy the Millenial Happineſs, nor the Reſurrection of the Juſt in this World. But their Salvation and Happineſs will be deferred to the next ſucceeding World. But thoſe that do not Repent, will be caſt into Hell Fire, with other Wicked and ungodly Men, where they ſhall ſuffer moſt Tremenduous and Inexpreſſible Torments, at leaſt for the ſpace of 7000 Years. And they are ſuch, whoſe Sins Chriſt ſaid ſhould neither be forgiven in this World, nor that which is to come.

Certain Annotations to be Added.

1- Becauſe the number of the Beaſt *Revel.* 13. is ſaid to be 666, and is called the number of a Man, this very well agrees with what has been ſaid before; for every Face contains 333 Years, and becauſe the ſecond Face is of a Man, therefore the number (666) is the number of a Man, to wit, containing 666 Years, from the Year ſince Chriſt's Nativity 1036, to the Year 1702, for about the ſaid Year 1036 the ſecond Beaſt (whoſe number is here com-

computed) Aſcended out of the Earth; *viz.* in the time when *Gregory* the ſeventh flouriſh't, who Exalted himſelf above the *Emperor*.

2, Seeing the Intrerval of every Seal (except the ſeventh) contains 333 Years; hence it appears that from the Death and Reſurrection of Chriſt, to the firſt part of the Millenium there are about 2000 Years: and therefore from Chriſt's Death and Reſurrection, to the end of the World there are about 3000 Years, which confirms the aforeſaid Chronology, the ſame is alſo confirmed by the Intervals of the Trumpets.

3: Now whereas the Interval of each Trumpet is 260 Years, this doth not ſeem to want a myſtery, for ſo many days, as it were, doth the Infant remain in his Mothers Womb; and in *Eſdras*, the Lodging Rooms or Chambers of the Soul, are likened to the Womb of a Woman; becauſe then exactly in 260 Years the Soul is recall'd to live again in a Body of Fleſh, as it were at the ſound of the Trumpet of God himſelf; therefore the Interval of every Trumpet is 260 Years, to which, if 73 Years be added, for the age of Man in a Body of Fleſh, the ſum will be 333 Years aforeſaid.

4. Moreover God out of his great Goodneſs and Wiſdom, has ſo decreed, that Men ſhould not live altogether, and at one time,

a thouſand Years compleat in the corrupt tate of a Carnal Body, and it ſtands with the juſtice of God that they ſhall live the ſaid thouſand Years by parts, for by the frequent Death of Men, Mankind is better provided for, and their Benefit and Advantage conſulted; for thus God often cuts off Men, to plant and ingraft them anew. Whereas if Men ſhould at once live a thouſand Years compleatly in the State of Corruption they would ſo degenerate; that their Repentance and Salvation would be far more difficult.

5. But if any ſhould demand, to what purpoſe God ſhould call his Saints to Live in a Terreſtrial and Carnal Body a thouſand Years, and whether it were not better for them, and more deſirable to them to remain with God in the Heavens; I anſwer, God knows better than we what is moſt conducive to our Profit and Advantage. And therefore the Saints ought to live a thouſand Years on Earth, partly that they may receive a viſible Reward from God, in the ſight of the Wicked and Ungodly, to their greater ſhame, confuſion and Condemnation, and partly, and indeed chiefly that they may be prepared, and qualified in that Millenium, or thouſand Years of Life, to obtain ſo much, and ſo great Glory, as they ſhall be inveſted with, when they ſhall aſcend Bodily into Heaven.

A

A FEW QUESTIONS BY Way of *Expoſition*, ON Each Chapter of the *Revelations* of *St. John.*

Wherein little, or in a manner nothing (except what pertains to the Hiſtory) is poſitively concluded, but all are left to the free and Impartial Judgment and Examination of the lovers of Truth.

CHAP. I.

Queſt. 1. What may we underſtand by the ſeven Churches of *Aſia.* to whom *John* wrote? Whether ſeven Churches then in being? Or rather whether they were not ſeven States of the Univerſal Church, from the time of our

By Churches ſeven States of the Univeerſal Ch.

our Saviour Christ's Resurrection, to that so famous and noted time of the Restoration of all things, called in sundry places of Scripture a Sabbath. And in the old Testament prefigured under the common Sabbath of Days and Years? Which if *John* had intended of particular Churches then in Being, why did he confine himself to a septenary Number, were there not in *Asia* more than seven Churches? Again, seeing he termed that which he wrote unto them a Prophesie, which hath respect to the time to come; this doth not seem to agree so well with certain particular Churches then in-being, as with the Universal Church, understood by seven States or Conditions, this Church was in for the space of 2000 Years, and seeing a septenary number, is a mystical Number, whether or no this doth not seem to be adapted to the Mystery of the seven Spirits, Stars or Angels?

Quest. 2. Who are we to understand by the seven Angels of the seven Churches? Whether are they Presidents or Pastors, or Angels properly so called, having distinct Administrations over those Churches? For it appears from *Daniel* and other places of Scripture, that they were set over Kingdoms and Nations as God's Vicegerents. Why not then over Churches? Seeing

Seeing they are call'd miniſtring Spirits, ſent out to miniſter to all thoſe who ſhall be Heirs of Salvation, *Heb.* 1. 14. And *Heb.* 2. 5. it is ſaid unto the Angels, he hath not as yet put in ſubjection the World to come. Whether or no this doth not intimate that this preſent World is ſubject to Angels, but the World to come, only ſubject to God and Chriſt? And laſtly ſeeing the Kingdoms of this World have their Ages and periods of time, the Church will likewiſe have her Ages and Periods. And why may not peculiar Angels be underſtood to preſide and govern in particular Ages of the Church, appointed and ordained by the moſt high, to execute that Function.

CHAP. II.

Queſt. 3. Whether or no the interval of the Church* of *Epheſus*, (according to the aforeſaid *Hypotheſis*) will not contain 33⅓ years from the Reſurrection of Chriſt, and in like manner the Church of *Smyrna* the ſame, and ſo underſtand of the reſt, except the Church of *Laodicea*, concerning which it may be queſtion-

*The Church of Epheſus from the year 1, to the year 33⅓, ſince Chriſts Reſurrection.

ed, whether it doth not belong to the interval of the Church of *Philadelphia*? For in reſpect of its State and Condition, whereof *John* gave an excellent deſcription, it extends to the Sabbath of the World. Then whether the Church of *Laodicea* will not have the ſame interval of time with it, though it be not the ſame with the ſaid Church, but widely different from it? Who are to be underſtood by the Church of *Laodicea* but certain luke-warm profeſſours of the Chriſtian Religion having a great notion and profeſſion of the truth, but poſſeſſing in a manner nothing of the Life and Power of it? And doth not this clearly appear from the ſignification of the Words *Philadelphia* and *Laodicea*? For *Philadelphia* ſignifies the love of the Brethren, including certain Chriſtian Virtues, but *Laodicea* imports as much as popular Juſtice, which for the moſt part is in a manner none at all. Furthermore by the ſame Reaſon, the whole interval of two thouſand years may be diſtributed into ſix equal parts, whereof each will contain 333 years and ⅓ of a year. Whether is it not more conſentaneous to reaſon, that thoſe intervals of the Churches be equally divided, if the Hiſtorical events of them do better agree with theſe equal intervals or diſtances than with others that are unequal?

Queſt. 4

Queſt. 4. Do not the names of the ſeven Churches ſymbolically intimate ſome certain marks and properties of the ſaid Churches? and whether or no that Term or Title of *Aſia* ſignifies only that part of the World ſo called, or rather the whole Globe of the Earth or viſible World, which by ſome learned Men is call'd *Aſia*, from the Hebrew Root, *Gnaſa*, that is, *be made*, as diſtinguiſhed from thoſe ſuperiour Worlds, *Jezirah Briah* and *Aziluth* ſo call'd: all which names of Worlds are to be found in Scripture.

Queſt. 5. Whether or no the Name, Title or Character of the Church of *Epheſus*, doth not properly agree to the State of the Church from the time of Chriſt's Reſurrection, to the year of his Aſcenſion 333, which is the three Hundred ſixty and ſixth year from his Nativity, for ſome render the Word in Latin, *Deſiderabilis*, deſirable, or *Amabilis*, Lovely, and certainly ſuch was the primitive Church from the days of the Apoſtles, or as others read it, *Remittens*, *Relaxatus*, importing to *ſlacken*, and *relent*, as the Holy Ghoſt complains in *John*, ſaying, *They have forſaken their firſt Love*; for quickly after the Apoſtles Days, the love of many waxed cold, yet in many things that Church

* *The Epheſian Church.*

* *Anno* 366.

was to be commended, as in their Works, Labour, and Patience, not giving toleration to evil Men, nor ſuch who boaſted that they were Apoſtles, but were not, when they came to the Tryal.

Queſt. 6. Was not that threat of the Lord againſt them, clearly fulfilled in the following the Interval of 333 years and $\frac{1}{3}$, that unleſs they did timely repent, the Lord himſelf would ſhortly come, and remove their Candleſtick from them? For in many places where Chriſtianity flouriſhed heretofore, in the next, and ſucceeding Intervals there was ſcarce any viſible Profeſſion of it to be ſeen. For the ſame places where anciently the Chriſtian Religion flouriſhed, were afterwards under the Power and Dominion of foul and abominable Heatheniſm and Mahometiſm.

Queſt. 7. And doth not the Name, Title, or Character of the Church * of *Smyrna* aptly agree to the State of the Church from the year $333\frac{1}{3}$ ſince Chriſts Reſurrection unto the year † $666\frac{2}{3}$? Now *Smyrna* in Latin ſignifies *Myrrh*, and truly the ſmall number of the faithful, and ſincere were (as I may ſo ſay) in compariſon of the vaſt multitude of falſe and unſound Chriſtians, that ſwarmed in the following Interval, like

* *Smyrna.*

† *Anno* 7000 *from the*

like unto a handful of Myrrh, as well retaining their own purity, as ſerving to purifie others, and keeping themſelves from the height of Corruption and Uncleanneſs. And altho' the ſtate of this Church happened in an exceeding Bad, and moſt corrupt Age in reſpect of the former; yet was the ſaid Church blamed in nothing, but commended for her Works, and is ſaid to be rich notwithſtanding her Poverty and Tribulation. For God mightily comforted and ſupported her under her Afflictions, that ſhe was to undergo, and foretells her the ten days of Tribulations which he would bring upon her, and that Satan ſhould caſt ſome of them into Priſon. And here alſo the Lord hath plainly painted out this falſe Church that aroſe in this ſecond interval, ſaying, 'I know their Blaſphemy, who ſaid they were Jews, and are not, but of the Synagogue of Satan.

Queſt. 8. What was meant by thoſe ten days of Tribulation, which this Church was to undergo? Are they ten natural or common days, or rather ten certain times or days of perſecution? For the time of perſecution is commonly called a day wherein that ſcorching Sun of the perſecutors ariſes. And laſtly, what are thoſe *a*

a The ten perſecutions continued as it were but one.

was to be commended, as in their Works, Labour, and Patience, not giving toleration to evil Men, nor ſuch who boaſted that they were Apoſtles, but were not, when they came to the Tryal.

Queſt. 6. Was not that threat of the Lord againſt them, clearly fulfilled in the following the Interval of 333 years and ⅓, that unleſs they did timely repent, the Lord himſelf would ſhortly come, and remove their Candleſtick from them? For in many places where Chriſtianity flouriſhed heretofore, in the next, and ſucceeding Intervals there was ſcarce any viſible Profeſſion of it to be ſeen. For the ſame places where anciently the Chriſtian Religion flouriſhed, were afterwards under the Power and Dominion of foul and abominable Heatheniſm and Mahometiſm.

Queſt. 7. And doth not the Name, Title, or Character of the Church * of *Smyrna* aptly agree to the State of the Church from the year 333⅓ ſince Chriſts Reſurrection unto the year † 666⅔? Now *Smyrna* in Latin ſignifies *Myrrh*, and truly the ſmall number of the faithful, and ſincere were (as I may ſo ſay) in compariſon of the vaſt multitude of falſe and unſound Chriſtians, that ſwarmed in the following Interval, like

* *Smyrna.*

† *Anno* 7000 *from the*

like unto a handful of Myrrh, as well retaining their own purity, as ſerving to purifie others, and keeping themſelves from the height of Corruption and Uncleanneſs. And altho' the ſtate of this Church happened in an exceeding Bad, and moſt corrupt Age in reſpect of the former; yet was the ſaid Church blamed in nothing, but commended for her Works, and is ſaid to be rich notwithſtanding her Poverty and Tribulation. For God mightily comforted and ſupported her under her Afflictions, that ſhe was to undergo, and foretells her the ten days of Tribulations which he would bring upon her, and that Satan ſhould caſt ſome of them into Priſon. And here alſo the Lord hath plainly painted out this falſe Church that aroſe in this ſecond interval, ſaying, 'I know their Blaſphemy, who ſaid they were Jews, and are not, but of the Synagogue of Satan.

Queſt. 8. What was meant by thoſe ten days of Tribulation, which this Church was to undergo? Are they ten natural or common days, or rather ten certain times or days of perſecution? For the time of perſecution is commonly called a day wherein that ſcorching Sun of the perſecutors ariſes. And laſtly, what are thoſe *a*

a The ten perſecutions continued as it were but one.

ten days of Perſecution? For indeed, it is commonly affirmed that there were ten perſecutions which diſquieted the Church within 300 years after Chriſt's Reſurrection, and ſeeing they for the moſt part followed one another, hence it is, they rather merit the name of one continued perſecution, than ten, but in the ſecond Interval, to wit, from the year 33½ to 66½, after Chriſt's Reſurrection the Church enjoyed ſome bright and glorious intervals, and had a time of Reſpit, Peace and Tranquility, and that too under the ſhelter and protection of certain pious Kings and Emperours, ſuch as were *Theodoſius* the firſt and the ſecond, and others; yet this Church ſuffered many ſharp perſecutions in this ſecond Interval, partly by Heathen Kings, and partly by Emperours infected with the *Arrian* and *Eutychian* Hereſies. And finally what added moſt to the weight of her Affliction, was that ſhe was forc'd to feel a far more grievous perſecution under the Chriſtians ſo called, than ſhe had ſuffered in the former Interval under the Heathens. Moreover if any hath, or will take the pains to read the Hiſtory of this Eccleſiaſtical Interval, and eſpecially *Lucas Oſiandrus*, *Alſtedius*, or any other ancient Eccleſiaſtical Writer, he will find, that ten very conſiderable perſecutions of the Church

Church truly happen'd in this Interval. And if any more were found to have happen'd in certain particular places, or to private Persons, they may be referred to the ten aforementioned, whereby the number ten will be the more compleat.

Quest. 9, Doth not the Name and Character of the Church of * *Pergamus*, seem to agree well enough with the third Interval of the Church from the Year after Christ's Resurrection $66\frac{6}{7}$, to the Year 1000? For as *Pergamus* was the Metropolis, or chief City of *Asia*, abounding with lofty Towers, and Magnificent Buildings; so in the third Interval, the outward form, and visible Face of the Church seemed exceeding high, and stately in time of Peace, and the Popes of *Rome* became very proud and ambitious, insomuch, that it was at that time made no less than a capital Crime to resist their Authority; yea, and some were put to death for it. Also in the same Interval, there were divers Popes, who were Magicians and Necromancers, and therefore it might be well said, That *Satan* fixed his Seat at *Rome*, or in the *Roman* Ch. signified by the Church of *Pergamus*, where *Antipas* was slain; and is not the whole number of the faithful Witnesses of God comprehended under the figure of *Antipas*,

*. *Pergamus.*

†. *from the year 700, to 1666.*

who either in this or the ſucceeding Intervals were put to death for oppoſing the *Antichriſtian* Tyranny and Ambition of the Popes, as the word *Antipas* ſeems plainly to intimate?

Queſt. 10. And was not the Idolatry and Spiritual Fornication of this third Interval, wherein the Adoration of Images and worſhipping of Saints, was Inſtituted by the Popes of *Rome*, but eſpecially by the ſecond *Nicæan* Council, predicted in theſe words, which were ſpoken to the Church of *Pergamus*, *ch.* 2. *v.* 14. Thou haſt there ſuch as hold the Doctrin of *Balaam*, who taught *Balak* to lay an offence before the People of *Iſrael*, that they ſhould eat things offered to Idols and commit Fornication; alſo thou haſt ſuch as embrace the Doctrin of the *Nicolaitans*, which I have abhorred?

And indeed within this Interval, there did not only mightily abound the Spiritual Fornication of Idolatry and Superſtition; but Carnal, and Corporal alſo, for then were the Popes and Prieſts of the *Romiſh* Church prohibited Matrimony.

Queſt. 11. Wherefore was that hidden Manna promiſed to thoſe that overcame in this Interval, unleſs it was deſigned for the ſtate of the Church then fled into the Wilderneſs, or a ſolitary place? For as God in times paſt fed the Children of *Iſrael* in

the

the outward Wilderneſs with Manna from Heaven, when the means of obtaining outward Bread was wanting, ſo doth God promiſe to feed his faithful People in this third Interval with his hidden Manna, which is the word of Life in their Hearts, which ſhall be more largely communicated to them, when they ſhall not have the free liberty of hearing the faithful Miniſters of Chriſt. Moreover why in the firſt Interval was it promiſed to thoſe that overcame to partake of the Fruit of the Tree of Life in the midſt of Paradiſe; but becauſe in this firſt Interval the Kingdom of God was manifeſtly and clearly laid open, like the cœleſtial Paradiſe, the Church of God alſo flouriſhed in this firſt Interval, like the ſaid Paradiſe, in the middle whereof, Chriſt the Tree of Life, brought forth in the Hearts of the Faithful his moſt amiable and ſalutiferous Fruits of Divine Life. But in the ſecond Interval, by reaſon of the great Apoſtaſie of the Profeſſors of the Chriſtian Religion, this Paradiſe of God was abſconded and hidden; and nevertheleſs it was promiſed to ſuch as overcame, that they ſhould not be hurt by the ſecond Death, which by inverting the words, is all one, as to ſay they ſhould eat of the Fruit of the Tree of Life, therefore was a Promiſe made unto them, that they ſhould not be hurt by the

ſecond

ſecond Death, becauſe in this interval the greateſt part of Chriſtians ſo called, by reaſon of their Apoſtacy from the primitive purity, were to ſuffer the puniſhment of the ſecond Death.

Queſt. 12. Doth not the Name or Character of the Church of * *Thyatira*, ſuitably agree with the Church within the fourth interval, to wit, from the year of Chriſts Reſurrection 1000, to the year (†) 1332? Now *Thyatira* ſignifies a Sacrifice of Labour, and indeed this Church is commended for her Works, her Charity, Miniſtery, Faith and Patience, and the latter exceeded the former, which Praiſe or Commendation certainly was only applicable to a ſmall number of the faithful in the ſaid Interval, which lay hid as a little Wheat in a great heap of Chaff, or as a little Gold is hid in much Droſs. And was not the Idolatry and Superſtition of this Age, which more abounded in this than in the preceeding Ages, plainly foretold in the enſuing Words, *viz.* that the Church of *Thyatira* permitted this Woman call'd *Jezabel*, who call'd her ſelf a Propheteſs, to teach, which indeed did ſeduce the ſervants of God to commit Fornication, and to eat things offered to Idols?

* *Thyatira.*

† $33\frac{31}{41}$.

Now

Now what may we understand by the Woman *Jezabel*, except it be the Universal Body of false Teachers and Preachers, who Taught the People their foul and abominable Superstition, and Idolatry, to wit, the Adoration of Images, worshipping of Saints Angels and Men departed? And tho' divers in many places did protest and contend against such impieties, nevertheless many winked too much at it, and tolerated those things, yea imitated others therein for fear: And they that bare witness against such things, remained nevertheless in Society with those that committed them, for the most part; neither did they distinguish and separate themselves from them as they ought, and therefore are polluted by them, and so made partakers with them in their Sins.

Quest. 13. Wherefore, in this fourth interval, is the Morning Star promised to such as shall overcome; and power over the Nations to rule them with a rod of Iron, and to break them in pieces like a Potters Vessel, unless it were to signifie that the obscure and long expected Ruin and Destruction of *Antichristian* Darkness, which had over-shadowed the Earth for almost 1000 Ye. draws towards a Period, for three quarters of the night as it were, three Watches were then elapsed, and there remained but one fourth

part

part to come. And even as the Morning Star appears in the Eaſt before the riſing of the Sun, bringing the good tidings of the approaching Day, ſo there was a divine Morning Star given according to the promiſe of the Bleſſed God, made to the faithful within this Interval, touching Mundane affairs, many of whom propheſied of this day, and of the approaching Glory of the Lord, which was to be revealed. And what claſhing, and ruptures of Nations happened in the following Interval, occaſioned by Horrible and Bloody Wars, the Hiſtory of our preſent times do partly, and partly what we have ſeen with our Eyes do clearly enough demonſtrate, and more will follow in a ſhort time, which claſhings and ruptures of Nations are not to be imputed to any carnal Sword which the faithful Servants of God ſhall uſe, for the faithful will in no wiſe uſe a Sword or carnal Power, for the power and might of God in his faithful Saints, together with their Light and Life which they ſhall in a full degree exert, will effect it, and confound the World and worldly Men, and raiſe them up one againſt another, and hence it is that great and terrible Wars ſhall follow the larger manifeſtation of Divine Light and Knowledge.

CHAP.

CHAP. III.

Queſt. 14. Doth not the Name or Character of the Church of *Sardis* excellently agree to the State of the Church in the fifth Interval, *viz.* from the year after Chriſt's Reſurrection 1333½ to the year 1666⅔? For *Sardis** ſignifies as much as a precious Stone of a Fleſh colour; now was not the Churches Reformation, which began about the year of Chriſt's Nativity, 1366 hereby deſcrib'd? And doth not the Fleſh colour of this Stone evidently declare unto us that Church call'd the reformed Church had in her too much Fleſh, or too much of a fleſhly nature, and would be for the moſt part more of a Carnal than of a Spiritual Nature, and more in the Profeſſion of the truth than in the real poſſeſſion of it. And therefore it is argued, ſhe hath a name, that ſhe lives, and yet is dead, and that her Works were not perfect before God, however there are ſome few who are ſaid not to have defiled their Garments, and to them the Lord has promiſed they ſhall walk with him in white, becauſe they are worthy, but the publick and viſible Reformation of the Church, began about the Year of Chriſt's Reſurrection 1333, which was from the year of his Nativity

* Sardis *what*

tivity 136$\frac{4}{7}$, for then was *John Wickliffe*, an Engliſh-man, of *Oxford*, raiſed up, who preached againſt the Corruptions of the *Romiſh* Church; and about
*. Anno 1400. * the Year 1400, followed him *John Huſs*, amd *Jerom* of *Prague*. Now the ſaid *John Wickliffe* tranſlated the Holy Bible into the Engliſh Tongue, and wrote many Books againſt the Pope, to the number of two hundred, as it is reported; whoſe Books, after they came into *Germany*, became inſtrumental (thro' God's Bleſſing) to the enlightning of many, ſo that their Hearts and Minds were more opened to enquire after, and ſearch out the truth, and eſpecially
†. Anno 1364. *Jerome* and *Huſs*. About † the Year 1364. *Charles* the V. called the wiſe King of *France*, cauſed the Holy Scriptures to be Tranſlated into the Vulgar Tongue; and he alſo wrote againſt the Pope. Moreover 'tis affirmed that *Wickliff*, *Jerom* and *Huſs*, reſtored the Doctrin of the *Waldenſes*. Theſe *Waldenſes* were ſo called from one *Waldo* of *Lyons*, in *France*, who began to teach the People, and open the Scriptures unto them; who notwithſtanding was no Prieſt, neither had received any outward Authority, but was only a Lay-man, and as to his manner of Life, a Merchant.

And

And these *Waldenses* appear'd about the year 1160, who were succeeded by the *Albigenses*, a People inhabiting near the *Alpes*, about the * year 1190, professing the same Doctrin with the *Waldenses*; and therefore these *Waldenses* and *Albigenses* belong to the chiefest, to wit, the fourth Interval. And those among them, who were of the most Sincerity, were describ'd under the name of those of the Church of *Thyatira*, to whom the Morning Star was promised. Again, the said *Jerom* and *Huss* were succeeded by *Luther*, † about the year 1517, who began to teach and preach against the Indulgences of Pope *Leo*, which were expos'd to Sale, and a little after that he disputed against many other principles of the *Roman* Church and Religion, and many others followed, and accompanied him, every one in his order, with a greater Evidence and Authority of Light and Truth, whose true Testimonies (except some certain errors, which they were guilty of as Men) are to be held in great esteem, and principally theirs, who for the Love of the Truth in *England*, *Scotland*, *France*, *Germany*, and other places, were slain, and suffer'd Martyrdom within the said Interval.

*. *Anno* 1190. *The* Albigenses.

† Luther *about the year* 1517.

Quest.

Queſt. 15. Doth not the Name or Character of the *Philadelphian* Church * moſt nearly agree to the State of the Church in the ſixth enſuing Interval, *viz.* from the year after Chriſt's Reſurrection 166⅞, to the year 2000, or from the year of Chriſt's Birth † 1700, to the year 2034.

*. *The Church of* Philadelphia.

†. *Anno* 1700, *to* 2034.

Now the * Name *Philadelphia* ſignifies love of the Brethren, comprehending all Chriſtian Virtues whatſoever. For altho' true fraternal Love did dwell in all the ſincere and faithful Chriſtians of the early Ages of the Church; yet whether or no the Chriſtians of this Interval will not ſurpaſs one another in the ſtrength of this Brotherly Love and Affection? Κατ' ἐξοχήν, or in a more excellent degree, which Church had nothing laid to her Charge, but was commended for her Works, to wit, for her Patience and Fidelity, and to her chiefly were the promiſes made, alſo a Door was opened to her that no Man could ſhut; and doth not this plainly ſignifie, that the Hearts of many in all Nations, ſhould be opened to receive the Teſtimony of this Church, ſo that within this Interval, a great Converſion of many Souls to the true Faith of Chriſt, as well of *Jews* as *Gentiles*, may be expected.

*. *What Church of* Philadelphia *ſignifies.*

Queſt.

Queſt. 16. And tho' the Interval of the *Philadelphian* Church be not as yet ſtrictly begun, yet are not the Seeds thereof already ſown and ſprung up? even as the Seed of the Church of *Sardis* was planted and prepared, within the Interval of the Church of *Thyatira*, which immediately went before. And what are all thoſe Sects and Profeſſions of the Chriſtian Religion at this day, among whom the ſeed of the *Philadelphian* Church greatly appears?

Queſt. 17. Will not that happy *Millennium*, or Age of a thouſand Years, begin within this Church's Interval? for it ſeems to be clearly enough hinted in the promiſe made to thoſe that overcome in this Interval *viz.* That God will write upon them, the name of God, and the name of the City of God, *viz.* new *Jeruſalem*, which ſhall deſcend from Heaven; and therefore is not the State of the *Laodicean* Church, (as before was ſaid) Contemporary with this Church, and happening at the ſame Interval of time? the one deſcribing as well the true poſſeſſours, as profeſſours of Chriſtianity; the other only the naked and Titular profeſſours.

Queſt. 18. Are* they not extremely miſtaken, who think it joins out the degenerating ſtate of the Church, after the expiration of

* *The Church of Laodicea*

a thousand Years? When it plainly appears from Scripture, that after the Church shall be once restored and freed from Apostacy, that it shall never fall from the Truth into Delinquency or Apostasy any more; and then also the same promise is given to such as are truly Penitent, and whose Hearts are kindled with the Zeal of Divine Love in the Church of *Laodicea*, as was given to those of the Church of *Philadelphia*, to wit, that such as are Conquerors also in the *Laodicean* Church, shall sit down with Christ upon his Throne; which is equivalent in all respects to that Felicity, promised to all the faithful in the *Millennium*.

CHAP. IV.

† *What the Throne in Heaven is.*

Quest. 19: What are we to understand by *John*'s Vision of a Throne † placed in Heaven? Is it not the place or seat of God, in the Hearts of the Faithfull living on Earth? And that it was placed in Heaven, doth not this signify that it is fixt and immovable, so that no power of Men or Divels, can ever remove or shake it?

Quest. 20

Queſt. 20 What are thoſe* *Lamps* that burn before the Throne, which are ſaid to be the ſeven Spirits of God? are they not (as it were) ſeven Effluvia or Emanations of one, and the ſame Spirit of the Deity, which ſome reckon ten Emanations or out goings, but *John* only ſeven? Is it becauſe 10 may be reduced unto 7, and 7 unto 3, and 3 unto 1? Or elſe becauſe only 3 of thoſe 10 would have more fully demonſtrated its force and energy, and from Chriſt to the *Millennium*, other ſeven would have diſcover'd themſelves more fully; but all the ten Vertues, and Riches of the Divine Spirit, will be moſt amply demonſtrated in the *Millennium*.

* *What the Lamps are*

Moreover the names of theſe ten Emanations in *Hebrew*, and *Latin*, are as follows; 1. *Kether*, *Corona*. 2. *Cochma*, *Sapientia*. 3. *Bina*, *Prudentia*. 4. *Gedula*, *Magnificentia*. 5. *Gebburah*, *Fortitudo*. 6. *Tiphereth*, *Puchritudo*. 7. *Nezack*, *Victoria*. 8. *Hod*, *Gloria*. 9. *Jeſod*, *Fundamentum*. 10. *Malcuth*, *Regnum*. Which ſounds thus in our Engliſh Dialect: 1. A Crown. 2. Wiſdom. 3. Prudence. 4. Magnificence. 5. Fortitude. 6. Beauty. 7. Victory. 8. Glory. 9. a Foundation. 10. a Kingdom. And it is the Opinion of ſome Myſtical Men, that when we are come to *Malcuth*, that Bleſſed age of the

Millennium will begin, and the greateſt part of thoſe *Hebrew* names, are found written in 1 *Chron.* 29. 11. and others in other places of Scripture.

What the Sea of Glaſs is.

Queſt. 21. What is that Sea of Glaſs like unto* Chryſtal which ſtood before the Throne? Is it not the abundance of the Spirit, for the Souls of the Faithful, to Waſh and Bath therein, and to drink abundantly thereof, and be filled? for the Water of this Sea is not ſalt but ſweet, to wit, the Water of eternal Life; and was not that Sea which *Solomon* placed in the Temple, a Type hereof?

**What the 4 Beaſts and 24 Elders are.*

Queſt. 22. What are thoſe 4 Beaſts, and * 24 Elders before the Throne? Whether really the Order and Hierarchy of Angels, as ſome think? Or whether not rather the very Church of God, or number of the Faithful, redeem'd to God by Chriſt, as it appears Chap. 5. *v.* 9. which has it thus, and the Elders, and the Beaſts Sung a new Song unto God, ſaying *Thou haſt Redeem'd us to God, by thy Blood, from among every Tribe, and from every Language, Nation and People?*

What are the Eyes of the Beaſts.

Quſt. 23. What may we * underſtand by the many Eyes of thoſe Beaſts? Whether not the manifold Underſtanding, and

Wisdom of the Faithful in Spiritual things? And do not their Eyes, within and without, or in the Circumference, signifie that these Beasts have not only most intrinsick Knowledge of themselves; but also are indued with great Judgment and Discretion, whereby they clearly understand what is to be done in any case or emergency of Affairs whatsoever? Again, what is to be understood by their Wings? Whether so many Divine and Celestial Vertues, by which they can ascend with Expedition and Alacrity (as it were in flight) unto God, and so readily and speedily execute his Divine Will? finally wherefore are they said in times past, to wit, under the Law, to have four Wings, and afterwards, under the Gospel six? Was it not by reason of greater Grace afterwards communicated under the Gospel?

Quæst 24. What are those Faces of the Beasts, whereof every one is said to have four, *viz.* the Face of a Bull on the Left Hand, and the Face of a Man and a Lyon on the Right side, and a last of all the Face of an Eagle? Do not these four Faces signifie the Souls or Lives of Men deriv'd from the four Worlds afore-mention'd, as the *tó Nephesh* from *Assia*, *tó Ruach* from *Jezirah*, *tó Neschmah* from *Briah*, *tó Chaja* from *Azilath*? Now *Nephesh* or *Psyche* seems to be properly signified, by that of a Bull, *Ruach*

by a Lyon, *Nischmah* by a Man; and lastly, *Chaja* by an Eagle. And wherefore are they said to be four, but by reason of those 4 Faces? Moreover, what is to be understood by the 4 Wheels * of those four Beasts? Doth not each Wheel signifie the Revolution of some Age. For the Hebrew word *Gilgal*, which is rendered *Rota* in Latin, in English a *Wheel*, is translated by the Hebrews *Revolutio*, or Revolution; therefore will not the aforesaid Revolution of an Age contain a Thousand Years, which is one Day mystically taken, according to *Psal.* 90. and 2 *Pet.* 3. For what is a Day more than the Revolution of the Sun in the space of 12 Hours? And because according to the 90th *Psal.* before cited, a Thousand Years are as a Watch of the Night, and every Night contained 4 Watches, and every Watch 3 Hours; therefore doth not the whole Night (*c*) contain 4000 Years, and each Hour one third part of a Thousand Years, that is (*d*) 333 $\frac{1}{3}$? Therefore will not the Wheels contain four Thousand Years? as also why are they call'd Watches? is it because every one of those Faces in their proper Hours is excited, and (as it were) awakened in every respective Watch?

* *The 4 Wheels of the 4 Beasts.*

44
4000 (333 $\frac{1}{3}$
1212
11

11
4000 (333
333

Quest.

Queſt. 25. Wherefore are there ſaid to be the number of 24 Elders? Doth not this number reſpect the 12 *Patriarchs*, who were to remain as 12 Junctures or Seams of the Ancient Church; together with the 12 *Apoſtles*, who are likewiſe the 12 Junctures or uniting Bands of the Evangelical Church, to ſignify the higheſt, and ſtricteſt union of both Churches, under one Head the Lord Jeſus Chriſt? For (as 'tis ſaid) there are 12 great Junctures or connexions in the Body of Man, and 70 ſmall ones, with which perhaps the 70 Diſciples under the Goſpel do correſpond; and 70 Souls of the Houſe of *Jacob* under the Law, who came into *Egypt*, from whom afterwards ſo vaſt a Multitude of People aroſe.

CHAP. V.

Queſt. 26. What is meant by the right Hand of * God? Hath God a right and left Hand according to the manner of Men; which if he hath not, as certainly he hath not, yet ſeeing the Scripture here and elſewhere, ſpeaketh of God's right Hand, is not ſomething intended by this word, bearing a certain Analogy to a Man's right Hand? In which reſpect ſome do thus di-

* *The right Hand of God.*

ſtinguiſh the aforeſaid Divine Emanations; *viz.* that ſome have an Analogy to the right Hand as *Cochma*, *Geduda*, *Nezach*; others to the left Hand, as *Binah*, *Gebburah*, *Hod*; others are in a mean, as *Kether*, *Tiphereth*, *Jeſod*, *Malcuth*.

* *What is meant by the Book Seal'd with ſeven Seals,*

Queſt. 27. What may we underſtand by the Book* ſealed with ſeven Seals, which was in his Hand, who ſat on the Throne? Whether the knowledge of great Events to come to paſs in the World, from the time of Chriſt's Aſcenſion to the end of the World, even as other parts of Sacred Writ, do either Hiſtorically, or Prophetically declare unto us all the great Events and Tranſactions paſt, from *Adam* unto Chriſt.

The 7 Seals.

Queſt. 28 Why doth *John* diſtinguiſh the 7 Seals in that order, that 6 immediately follow one another, and the ſixth ſeems to reach to the Sabbath of the World, but the ſeventh proceeds in an other Order, as comprehending the half Hours ſilence, and the Intervals of

The 7 Trumpets

the 7 Trumpets? hath he not deſignedly and purpoſely done it, to ſhow us that the ſeventh Seal doth not entirely follow the other ſix; but ſignifies a new Order from Chriſts Aſcention to the end of the World, or 200

Years

Years? Therefore do not the Intervals of the ſix Seals divide the ſaid ſpace of 2000 Years into ſix equal parts, whereof each will contain 333⅓? And thus indeed the ſix Seals will denote the ſame Intervals of time with the ſeven Churches aforementioned, and ſo make a Synchroniſm: For moſt confeſs that there were divers Viſions in this Book, which were Synchronical, or happen'd at one and the ſame time, repreſented by diſtinct Viſions, even as thoſe ſeven Years of Famine in *Egypt* was propoſed to the King in two Viſions, altho' the ſaid Viſions happen'd in the ſame Intervals of time, yet many of them were attended with different conſequences, others with very like Events, as will appear from the enſuing Lines.

Queſt. 29. Wherefore did *John* ſay at the opening of every of the four firſt Seals, that he heard one of the Beaſts ſay, * *Come and ſee*; except it were, to ſhew us that the Interval of every Seal, (the ſeventh only excepted) comprehends the ſpace of a myſtical Hour, *viz.* 333⅓ Years? For is not the Face of ſome Animal, ſtirr'd up, or awaken'd in every Myſtical Hour, (which may be therefore ſaid to be on the Watch) *Veni, vide, Come and ſee.*

* *Come ſee*, why.

Queſt. 30. If the Events, which were to come to paſs, and are in great meaſure elapſed from the time of our Lord's Aſcenſi-

on

on to this preſent day, do better anſwer to the Intervals of 333 Years aſſigned to each of the firſt ſix Seals than to any other whatſoever; doth not this elegantly prove the truth of the ſaid Intervals?

Queſt. 21. What may we underſtand by *John's* Viſion of a *White Horſe, and him that ſat thereon, who held a Bow in his Hand, and went out at the opening of the firſt Seal, conquering and to conquer?* Is not he † that ſat thereon our Lord Jeſus Chriſt? And doth not the *white Horſe mean his Miniſters, arayed in the white Robes of Righteouſneſs, and inward Holineſs, bringing the Goſpel, unto Men, *viz.* the glad Tidings of Peace? † and doth not the Bow in his Hand, ſignify the Power and Energy of his Heavenly Goſpel and Doctrine? Which Goſpel indeed in thoſe Primitive times, Conquer'd many thouſands of Men, and ſubjected them to the Obedience, and Faith of Chriſt. And moreover, did not this pure and exceeding prevalent Diſpenſation of the Goſpel, remain on Earth, at leaſt the ſpace of 333 Years and ½ after our Lord's Aſcenſion, or from his Incarnation 366, which Interval indeed reacht beyond *Conſtantine* and his Sons;

† *He that ſat thereon.*

* *The White Horſe.*

† *What was the Bow in his Hand*

From the Year of Chriſts Birth 366

Sons; nay, beyond *Julian* the Apoſtate, *Jordan*, *Valens*, *Valentinian*, and indeed the power and purity of the Evangelical Doctrin did ſtill prevail in the World, notwithſtanding the ſottiſh Superſtitions, fooliſh Traditions, and wrangling debates of ſome, concerning *Arrius* and his Diſciples?

Queſt. 32. What may we underſtand by *John*'s Viſion of a red Horſe, * at the opening of the ſecond † Seal? Is it not Soldiers, and Captains of Armies, and ſuch as ſtir up terrible Wars in the World, to the ſhedding of much Blood; and who is he that rides upon this red Horſe, * but ſome great Angel or Dæmon, who by God's permiſſion inſpires, and prompts Men to Bloody Wars, which Wars doubtleſs, came chiefly in thoſe parts of the World, where the Goſpel had been Preached, and were ſent by the moſt holy God, as a Juſt Puniſhment on Men for diſpiſing the Goſpel. And indeed they who delivered the faithful Servants of God, to various kinds of Death, in the firſt Interval, becauſe they believed in God and Chriſt, are ſlain themſelves, together with their Children, by others in the ſecond Interval, God puniſhing the Iniquity of the Fathers upon the Children, even to the third and fourth

* *What the red Horſe is*

† *The ſecond Seal.*

* *He that rides upon the Horſe.*

fourth Generation. Besides do not the events or historical effects, plainly answer to this second Interval, to wit, from the Year of our Saviour Christ's Resurrection 333, to the 666 or from the Year of his Birth 366, to the Year 700, for within that Interval of time was not the whole Western Empire miserably torn, and at last almost totally erased, and abolished in the said Interval? Moreover also *Rome* her self, as it were the Empress of the World, was often taken, and after some Revolutions, she was burnt within the same Interval; but the chief Authors of these terrible Wars, were the *Goths*, *Vandals*, *Hunnes* and *Persians*, with their Kings and Leaders. Then about the latter end of this Interval, *viz.* about 600 and odd Years after the Birth of Christ, comes *Mahomet* with his followers, who were at that time call'd *Saracens*, and these indeed were the Authors of dreadful Wars in many places.

What the black Horse was?

Quest. 33. What is to be understood by *John*'s Vision of a black * Horse, and him that sat thereon, holding a Balance in his Hand, when the third Seal was to be opened? Is not terrible Famine hereby signified, and indeed that which is natural and external, as well as that which is spiritual and internal? And indeed both of these

theſe compleatly happened within the third Interval of time, to wit, from the year of Chriſt's Reſurrection, 666 to the year 1000, as the Hiſtory of thoſe times do clearly evince; for in this Interval there was a great Spiritual Famine, or Want of the Celeſtial Bread of Life, and the time of this Interval was the ſame with that of the Church of *Pergamus* above recited; within which Interval, God promiſed to feed the Faithful with *hidden Manna*, *Rev.* 2. 17. for all that whole Interval was full of Ignorance, in the extremity of Darkneſs, and very few famous Men flouriſhed in it. Laſtly, as to what pertains to natural or outward Famine, that indeed in a manner continually attends horrid and bloody Wars.

Queſt. 34. What is meant by the * pale Horſe, and him that ſate thereon, whoſe name was Death, whom Hell followed; having power to kill with the Sword, with Famine, and with Death, and with the Beaſts of the Earth, which was to come to paſs when the fourth Seal † was opened? Doth it not ſeem to be the whole and entire Body of all the Wick that have gone before with Addition of many others? For what doth the killing with the Sword ſignifie, but War, Scarcity and Famine? And was not Death (which was the

* *The pale Horſe.*

† *The 4th Seal open'd*

name

name of him that ſat thereon) the Devil himſelf, whom Hell followed? Laſtly, what is ſignified by the Beaſts of the Earth, but foul and unclean Spirits, or Terreſtrial Demons, which miſerably beguile and deceive the Ignorant and Unthinking Mobile with their Cheats and Deluſions: For in Holy Writ, the Devil and unclean Spirits are called Beaſts of the Field, or Beaſts of the Earth as it is ſaid of the Serpent in *Geneſis*, that he was more ſubtile than any Beaſt of the Field, which doubtleſs could not be underſtood of common Beaſts. Moreover doth not the event, or Hiſtorical effect, apparently anſwer this Interval, *viz.* from the Year * of Chriſt's Reſurrection 1000, to the year 1333, within which time, the fouleſt Superſtitions, and moſt deteſtable Idolatry abounded among Chriſtians, falſly ſo called; alſo the Pride, Covetouſneſs, and Luxury of the Antichriſtian Clergy, within this Interval, exceeded all bounds, beſides many damnable Opinions and Hereſies, were preached and publiſhed by the Antichriſtian Emiſſaries, to wit, the ſeveral orders of Scholars and Students, called by the name of Monks and Friars, which were received and believed on by the ignorant Multitude, as ſo many divine Oracles: Moreover alſo the Locuſts that

* *From the year of the Reſurrection* 1000, *to* 1333.

…ascended out of the Bottomless Pit, …to belong to this Interval of time, of …hereafter in its proper place.

…w these two last Intervals, to wit, the …nd the fourth, seem to have a very …lation and affinity one to another, …ect of Ignorance, Blindness, Idolatry, …tition, and many other abominable … Yet the fourth Interval was not so …te of good Men, nor so full of Ig…ce and Darkness as the third; for in …urth Interval God raised up some E…nt and famous Men, as were *Bernar…Clarevallensis*, and *Malachias*; also the …*nenses* and *Albigenses*, with whom do agree those of the Church of *Thyatira*. Moreover also in this very Interval began the Turkish Empire, when their Captains or Calaphi were constituted Emperors over them, who were miraculously strong in many parts of the World, and the first of these was *Ottoman*, * about the year 1297.

* Ottoman, *about the year* 1297.

Quest. 35. What are those effects or events that happen when the fifth Seal is opened, and what may be principally understood by them? are they not the Souls of such as were slain for the word of God, and the Testimony which they bore, whom *John* saw under the Altar, meaning the Souls of all that were slain, for their

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himſelf, whom Hell followed? Laſtly
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Students, called by the name of Monks and
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on by the ignorant Multitude, as ſo many
divine Oracles: Moreover alſo the Locuſts
that

* *From the year of the Reſurrection* 1000, *to* 1333.

that aſcended out of the Bottomleſs Pit, ſeem to belong to this Interval of time, of which hereafter in its proper place.

Now theſe two laſt Intervals, to wit, the third and the fourth, ſeem to have a very near relation and affinity one to another, in reſpect of Ignorance, Blindneſs, Idolatry, Superſtition, and many other abominable Evils. Yet the fourth Interval was not ſo deſtitute of good Men, nor ſo full of Ignorance and Darkneſs as the third; for in the fourth Interval God raiſed up ſome Eminent and famous Men, as were *Bernardus, Clarevallenſis*, and *Malachias*; alſo the *Waldenſes* and *Albigenſes*, with whom do agree thoſe of the Church of *Thyatira*. Moreover alſo in this very Interval began the Turkiſh Empire, when their Captains or Calaphi were conſtituted Emperors over them, who were miraculouſly ſtrong in many parts of the World, and the firſt of theſe was *Ottoman*, * about the year 1297.

* Ottoman, *about the year* 1297.

Queſt. 35. What are thoſe effects or events that happen when the fifth Seal is opened, and what may be principally underſtood by them? are they not the Souls of ſuch as were ſlain for the word of God, and the Teſtimony which they bore, whom *John* ſaw under the Altar, meaning the Souls of all that were ſlain, for their

firm

firm and constant Profession of the true Faith from the beginning of the World to the time of the fifth Interval, *viz.* unto the year of Christ's Resurrection 333? And why did they desire of God so earnestly, that he would revenge their Blood upon the Dwellers on Earth? Was it because the Justice of God is as well glorified in revenging as his Mercy is in pitying and forgiving, and was it not also, because they knew that the time when the Blood of the Righteous that were slain, should be revenged upon the Ungodly, was to be joyned with that time in which all the Righteous were to receive an hundred fold Reward, which Christ promised them in the first Resurrection, when they should be restored, and raised to Life again? Now why it should stand with God's Justice to revenge the Blood of those that were slain for many Ages past, not only three or four Generations (as in *Deut.*) but more than an hundred Generations ago, upon the Inhabitants of the Earth, who are not as yet born, or in being upon the Earth, is a question that demands a clear Explanation?

Quest. 36. Wherefore was it said to those Souls, that they should rest, (*viz.* under the Altar, and was not that Altar Christ?) until the number of their Brethren, yet to be slain should be fulfilled? And doth not this fifth Interval signifie that there shall come a time of much and great Tribulation

to

to the Servants and People of God, and that many ſhall be put to Death within this Interval, in a manner during the whole ſpace from the year of Chriſt's Reſurrection 1333, to the year 1666, or from the year of his Nativity 1366, to the year 1700. And hath not this happen'd ſo, in reference to the time paſt of this Interval? And is it probable, that near the ſame number of good Chriſtians were ſlain by the Papiſts & Turks, from the year 1366, to this preſent day, (*viz.* from the days of *John Wickliff*) as were heretofore ſlain from Chriſt's Reſurrection, to the aforeſaid term of years 1366? And whereas there yet remain ſome odd years of the ſaid Interval to be fulfilled; ſome think 18, others 16, and again other ſome 14, *viz.* from the year 1366, to the true year of Chriſt's Nativity 1700, whether or no we are not yet to expect more Tribulations and Perſecutions will come upon the Servants of God till the ſaid year 1700?

Queſt. 37. But the fifth Interval being expired, whoſe end draws nigh, may we not expect the true Church will enjoy ſome ſerene Interval and time of Reſt and Tranquility, until the laſt and greateſt, but ſhorteſt Perſecution, under the ſeventh Head of the Beaſt, not as yet fully to be accompliſh'd till about the year 1774?

Queſt. 38. What are thoſe effects or event which muſt be fulfilled in the World, whe the ſixth Seal is opened, that great Earth quake, the Sun darkned, the Moon turn like Blood, the Stars falling from Heaven the Heavens rolled up like a Scroll, th Mountains and Iſlands paſſing away? D not all theſe things clearly ſignifie the en and downfall of every Unjuſt, Ungodl and Tyrannical Government and Domin on whatſoever, that ſo at laſt the Kingdo of Holineſs, and Righteouſneſs may be ſe up and eſtabliſhed, and God and his Chri rule and govern by the holy Ghoſt in th Hearts of Men, in every Nation of th World? And is not this thing plainly ſigni ed by *John* himſelf in his following words And will not the time of this Interval, unde the opening of the ſixth Seal, contain th common ſpace of 333 Y. fro the year of Chriſt's Reſurre ction 1666 to *the year 203 wherein God will fully r venge the Blood of his Servants that we ſlain, and are now in Heaven above, upo the Dwellers on Earth, and ſo the Praye and Petitions of the Souls that cried und the Altar in the former Interval will be a ſwered? But ſome referr the Interval of th ſixth Seal to *Conſtantine*'s time; and this th do without any Authority; for it appe

* *From the year 1666, to the year 2000.*

by many weighty Reaſons and Circumſtances, that the ſixth Seal was not as yet opened in the World, neither was the Interval of this Seal begun.

CHAP. VI.

Queſt. 39. Do not thoſe other events and effects, which will be produc'd at the opening of the ſixth Seal, plainly demonſtrate, that the ſixth Seal will reach even to the 1000 Years Sabbath of the World? What are the 144000 which were ſealed in their Foreheads from every Tribe of the Children of *Iſrael*? Are they not the firſt Fruits of the Saints, who attain the firſt Reſurrection from the Dead in the future Millennium? and finally, are not the 144000 the ſame with thoſe mentioned in the 14th. Chapter? Moreover, are they not really *Iſraelités*, as to their Race or Stock, 12000 being taken from every Tribe of *Iſrael*; altho' many other of the *Iſraelitiſh* Race, together with many other of the Servants of God, ſhall hereafter receive the ſame Reward and Felicity of the firſt Reſurrection? And again, What is that great Multitude of all Nations, Tongues and People, which no Man could number ſtanding before the Throne and the Lamb, which were cloath'd

in white Garments, and bore Palms in their Hands? Are they not all the Saints raised to Life again within the sixth Interval, not only those who lived in the preceding Intervals since Christ's Resurrection, but even all that have ever lived since the beginning of the World, who came out of great Tribulation, which they suffered in their preceding Lives; but then they shall never hunger nor thirst any more, neither shall the Sun, or the heat thereof touch them; for the Lamb, who is in the midst of the Throne, shall feed them, and lead them to Fountains of Living Water, and God shall wipe away all Tears from their Eyes? And doth not this State belong to that place in the *Revelations*, ch. 21, and 22? And are not both States the same, both that which is here, and that which is there described, which will be the State of such as have attained to the Resurrection before described?

Quest. 40. Wherefore is that number of 148000, which is the 12000 of every Tribe of *Israel* distinguished from that great multitude, as well of *Jews* as of other Nations, who shall hereafter obtain the same kind of Reward? Is it because those 144000 (*Rev.* 14. 4.) are the first Fruits, who will have the chiefest place in the first Resurrection of the Dead, and after the first Fruits will follow a great Multitude of God's Elect

of

of all Nations, every one in his order, as it ſhall pleaſe God to ordain it, according to the determination of his infinite Wiſdom; for doth not *Paul* ſay poſitively, *That every one ſhall be raiſed in his own order?* and therefore all are not to be raiſed up, or recall'd unto life at once, even as Men now do not come into the World all at once, but in a ſucceſſive order, one after another, according to their proper Generations, beſt of all known to God.

Queſt. 41. Will not all the Saints of God, or firſt Fruits Propheſyed of, and all others that follow afterwards, attain this firſt Reſurrection from the Dead, within the ſixth Interval, *viz.* from the Year after Chriſt's Reſurrection 1666, to the Year 2000? And ſo all live compleatly 1000 Years after their firſt Reſurrection before the end of the World, the whole Age of the World, containing 7000 years. Whereas if any of them ſhould be raiſed before the ſixth Interval, the end of the World would come before that Age of a 1000 years, which they were to live, which is contrary to the Scriptures. And was not this Myſtery prefigured by the Sabbath under the Law, which began in the evening, or in the latter part of the ſixth day, and which was alſo ſhadowed out by the *Manna*, which was to be gathered on the

ſixth day; but on the ſeventh day, it was unlawful to gather any *Manna*?

Queſt. 42 Who are thoſe four Angels, whom *John* ſaw ſtanding on the four corners of the Earth, to whom power was given to hurt the Earth and the Sea; which yet they could not do, 'till that number 144000 was ſealed? Are they not Angels, in a proper ſence, to whom power is given from God to execute his moſt Holy and Righteous Judgments on the Earth?

And may not thoſe corners of the Earth, peradventure ſignifie four parts of the World, *Ex. gr. Aſia, Europe, Africa*, and *America*, whereof each may have his Angel? And what are thoſe four Winds or Spirits which the four Angels aforeſaid withheld, by which Reſtriction the Earth was to be hurt? Whether or no by theſe four Winds or Spirits, good Angels may not be meant, and by the 4 firſt, evil Angels? And thus doth it not appear, that different parts of the World have their proper Angels, as well good, as evil, attending them, one contending againſt another: The good to benefit Men, the evil to injure them, even as Men have lived, either well, or ill? And are not theſe good or bad Angels ſent, and appointed as Guardians, and Governours over them?

What are the Winds or Spirits?

CHAP.

CHAP. VIII.

Queſt. 43. What is to be underſtood by that half Hours * Silence? and by thoſe ſeven Trumpets, which the ſeven Angels ſounded ſucceſſively at the opening of the ſeventh Seal? Moreover, whether or no the ſeventh Seal might not begin at Chriſt's Reſurrection; for otherwiſe, would not the ſeven Woes, and Plagues of the Trumpets, happen in that moſt bleſſed Age, the Sabbath of the World? which is very abſurd, and contrary to the words of Scripture, in the Revelations; when as * the ſeventh Trumpet will bring us unto the 1000 years Reign of the Saints, as is very evident from *Revel.* chap. 11. *v.* 1, 16, 17, 18, 19. And will not every Trumpet have an equal and diſtinct Interval of time? Which ſeven Intervals of the Trumpets, and half hours ſilence added together, do they not make up 2000 years, from the Reſurrection of Chriſt?

The half Hours ſilence

The ſeventh Trumpet.

Now if it appears from the beſt computed Chronology, that the ſeventh Trumpet commences at the year of Chriſt's Reſurrection 1740, and reaches to the year 2000, after his Reſurrection, ſo as to contain the ſpace of 260 Years; and will not every

one of the ſeven Trumpets contain the ſame ſpace of years, *viz*, 260, and ſo the whole time of the Trumpets will contain 1820 years, which ſubſtracted from 2000, the remainder will be 180, the number of years, that ought to make up the half hours ſilence? And it was upon a good reaſon, that *John* ſaid, that ſpace of ſilence was as it were half an hour, for he did not term it a preciſe, or juſt half hour; for a preciſe or juſt myſtical half hour is $166\frac{2}{3}$, becauſe an intire myſtical hour is $333\frac{1}{3}$: But this term of Year, exceeds that preciſe half hour, by 14 common Years, which are of ſmall moment, *viz.* about two Minutes, and a little more.

260
7
1820
180
2000

Queſt. 44. Do not the Effects, or Hiſtorical Events compleatly concur with the aforelaid Intervals, of the Semihorary ſilence, and the 7th Trumpet? for if to that time of ſilence which laſted as it were half an hour, we add 180 Years from Chriſt's Reſurrection, which from his Nativity makes 214, may not all that time be call'd a time of ſilence, as to the inward State of the Church, tho' ſhe did ſuffer ſome Perſecution outwardly? for within that time did not the Angel offer much Incenſe, with the Prayers of Saints,

180
$33\frac{1}{3}$
AN.C.N. 21 $\frac{1}{3}$

Saints, as *John* declared; notwithstanding the hard Debates that arose about the year 198 between certain Bishops about the time of celebrating the Passeover? for that was in a manner little or nothing in comparison of those great Calamities, which afterwards invaded the very Heart of the Church. And within the space of 200 Years after the Birth of Christ, there was a time of great inward Peace and Tranquility among true Christians, even when they were outwardly pressed with grievous Persecution; and in those days there was a signal Zeal of Piety and Devotion, and their Prayers flowed from the Heart assisted by the Holy Ghost; witness *Tertullian*, who lived at that time: Therefore those dead and empty Forms of Prayer, drawn from Books, and appointed to be read, was not as yet known to the Church.

Quest. 45. What may we understand by the Hail † and Fire mixt with Blood, and sent upon the Earth at the sound of the first Trumpet? Doth not the Fire and Hail signifie great Strife and Contention that arose among the Members of the Church within this Interval, which indeed did very much injure and prejudice the tender Branches of Celestial and Divine Life among Christians, as *John* said; the third part of the Trees

† *What the Hail was.*

Trees were consumed with Fire, and all the green * Grass was burnt up? Now by the † Trees, are not the stronger, and (as it were) sounder Christians to be understood, and by the Grass such as are more feeble and unsound? And how exactly do these Predictions agree with the first Interval of the seven Trumpets, *viz.* from the year of Christ's Nativity 214, to the year 474?

* *Grass.*
† *Trees.*

For how miserably during all this time was the Church afflicted with the Debates and Controversies of divers Bishops and Presbyters that erred from the true Faith of Christ; such as were *Novatus*, *Sabellius*, *Samosatenus*, * *Manes*, *Arrius*, *Donatus*, *Macedonius*, *Apollinaris*, *Pelagius*, *Nestorius*, *Eutyches*; all these were so many principal Authors of Sects and Heresies, within this Interval, whose Heresies and false Opinions, wherewith they broke the peace of the Church, would be too tedious here to recite? † And was it not Fire mixt with Blood, when many of those Sects and Heresies killed others call'd Christians, and their Brethren with the Sword?

* *Authors of Heresie.*
† *Fire mixt with Blood.*

Quest. 46. What ought we to understand by the great * Mountain cast into the Sea, by which the third part of the Sea turn'd into

* *The Mountain cast into the Sea.*

into Blood within the Interval of the second † Trumpet, from the year 474, to the year 734? Doth not this apparently signifie the Defection and Apostasie of many from the Christian Faith, which seemed like some great Mountain, as the *Roman* Church was at that time? And behold how this great Mountain burns with the Fire of Envy and Malice, and tumbles into the Sea, and turns the third part thereof into Blood, involving a great part of the *Roman* Empire in Destruction, War, and Blood-shed, as indeed it fell out: For in the greatest part of this Interval much Blood was spilt, insomuch, that *Rome* was burnt and pillag'd about the year 550 by *Totila*, and all *Italy* about that time was miserably wasted and destroyed by the *Goths* and *Lombards*: are not all these most just punishments inflicted by God on the *Roman* Church for their Apostasie? And that she lifted her self above all other Churches, and set up her Bishops above all other Bishops of the World; and this proud Usurpation of the *Roman* Bishops over others, quickly began after the days of *Zosimus*, *Boniface* the first, and *Cœlestine* the first, who assumed to themselves this Preheminence and Authority over their Brethren a little more than 400 Years after the Birth

† *The second Trumpet.*

of

of Chriſt, yet could not abſolutely obtain it, untill the Year 606, when *Boniface* the third was conſtituted the firſt Univerſal Biſhop over all Churches, by the Authority of *Phocas*; who killed his Maſter the Emperor *Mauritius*; and by villainy aſſumed his place.

* *What the great Star means:*

Queſt. 47. What may we underſtand by the great Star * falling from Heaven, on the Rivers of Water, and turning the Waters into Wormwood, within the Interval of the third Trumpet, *viz.* From the Year 734, to the Year 994, was it not a greater degree of Apoſtaſie; the great Star that fell from Heaven on the Rivers, ſignifying ſome evil Angel, inſpiring the Doctors and Preachers of the Roman Church, with the worſt and moſt pernicious Doctrines, which Doctrines, certainly were like to Wormwood for bitterneſs? And did not this evidently come to paſs, at what time the Biſhops and Doctors of the Roman Church, eagerly preach'd up the Pope's Supremacy and Juriſdiction, above all other Biſhops? likewiſe, they ſet up, and eſtabliſhed a multitude of humane Traditions, as Maſſes to be ſaid for the Dead, that Men ſhould be confin'd by an Oath or a Vow, to a Monaſtical Life; that Prieſts ought not to Marry; with many more of the like nature.

ture. Beſides, alſo within this Interval the Popes and Biſhops of *Rome* did mightily promote the Adoration and Worſhip of Images; and thus, not without great reaſon was the third part of the Waters, ſaid to be turn'd into Wormwood, and it is affirmed that many dyed by drinking thoſe bitter waters.

But ſome there were preſerv'd alive, who did not drink of thoſe bitter waters, but of the pure Water of the word of eternal Life, and ſound Doctrine, and indeed theſe were the Witneſſes of God, in thoſe corrupt times, ſuch as were *Adelbertus* a *French-Man*, *Clement* and *Samſon Scotch-Men*, with ſundry others in divers Kindoms, and Provinces of the World.

Queſt. 48. How muſt we underſtand that the third part of the Sun, Moon, and Stars, were ſmitten within the Interval of the fourth Trumpet, *viz.* From the Year 994, to the Year 1254? Doth not this ſignifie that the Grandure and Majeſty of Emperors, and Chriſtian Kings ſhould be very much eclipſed, within this Interval? And did not this certainly come to paſs, when the Pope challeng'd to himſelf, and proudly uſurp'd Power and Authority over divers Emperors, Kings and Princes, in the whole Chriſtian World: And indeed obtained it? *Gregory* the ſeventh (otherwiſe

wiſe call'd *Hildebrand*) excommunicates and depoſes the Emperor, *Henry* the fourth, about the year of Chriſt 1073. About the year 1100, *Paſchal* the ſecond ceaſes to reckon the date by the years of the Empire; but contrary to the ancient cuſtom, begins a new Account from the Popes, *ex. gr.* Saying in this year of this or that Pope, inſtead of this or that Emperor. Pope *Hadrian* the fourth beſtowed *Ireland* upon *Henry* the ſecond, King of *England*, as a Gift, for which the ſaid *Henry* became tributary to the Pope, and every Family in the whole Kingdom, was oblig'd to pay to the Pope one Penny *per ann.* Pope *Alexander*, (alias *Barbaroſſa*) ſet his Foot upon the Neck of *Frederick* the Emperor, *Innocent* the third takes care to conſtitute *Otho* Emperor, and afterwards excommunicates him. *John*, King of *England*, was depoſed by the Pope, and as ſome affirm, poyſon'd at laſt by ſome of the Pope's Emiſſaries. *Gregory* the Ninth, who was Pope about the year 1233, ſaid there were two great Lights, the Pope and the Emperor; the Pope like the Sun, and the Emperor as the Moon; this ſo vexed the Emperor, that he call'd the Pope *Antichriſt*.

Gregory the Ninth. An. 1233,

Likewiſe, about the year 1245, *Frederick* was depoſed by the Pope's Authority. Do not all theſe Tranſactions, with many more clear

clearly explain to us the effects of the † fourth Trumpet?

† *The fourth Trumpet.*

Queſt. 49. What may we underſtand by the Star that* fell from Heaven to the Earth within the Interval of the fifth Trumpet, to which was given the Key of the bottomleſs Pit; and after the bottomleſs Pit was opened, there aroſe a ſmoake from thence, *&c.* And what may be thought the meaning of the Locuſts proceeding from the Smoak upon the Earth? Is not this ſome evil Angel or Genius, to whom permiſſion was given to open the Infernal Pit it ſelf, whereby he ſet at liberty a great multitude of lying and ſeducing Spirits, and ſent 'em into the World, to deceive all ſuch as had not the Seal of God in their Foreheads? And doth not this Interval or State of Affairs very aptly agree with that vaſt multitude of Scholars, and orders of Monks, that mightily ſwarm'd within this Interval; to wit, from the year of Chriſt 1254, to the year 1514, and moſt intolerably vex'd and tormented the Conſciences of many, with the pungent Stings and Thorns of their School-Debates? and of Rank were chiefly *Thomas Aquinas*, *Bonaventure*, *Henricus Gandavenſis*. *John* of *Paris*, *John Dun*, a Scotch-man, *Durandus Occamus*, with many others, who lived within this Interval:

* *A Star falling on the Earth; The fifth Trumpet.*

For

For tho' ſome notable Sayings may be found among them, yet were they miſerably deceived in many other things by thoſe unclean Spirits and Dæmons; and wherefore are thoſe Locuſts ſaid to have Faces, as it were the Faces of Men; but to ſignifie the ſubtilty of wit, which ſeemed to be in them? And finally, What do their Hairs like the Hairs of Women denote? Is it not that perſwaſive way of reaſoning, by which they draw Proſelytes to themſelves? And whereas they had Teeth, as it were the Teeth of Lyons; this intimates that they were like Lyons in fierceneſs, to deſtroy and tear in pieces all that diſſented from them.

Queſt. 50. Wherefore is it ſaid, that there was power given to theſe Locuſts, not to kill Men, but only to torment them with their Stings? Is it not hereby meant that theſe Locuſts were not Soldiers that fought themſelves with a carnal weapon, but only certain orders of Scholars, Monks and Friars, who with their pernicious Doctrine, ambiguous Queſtions and Diſputations, miſerably divided, and perplex'd the Souls and Conſciences of Men; inſomuch, that it is ſaid, *that it ſhould come to paſs in thoſe days, Men ſhould ſeek Death, and ſhould not find it, and ſhould deſire to die, and Death ſhould fly from them?*

Queſt.

Queſt. 51. Why is it ſaid, theſe Locuſts ſhould have power to hurt Men five Months? Doth it allude to the uſual time of their continuance, or rather unto ſome certain Myſtery; for we are to underſtand that thoſe Locuſts were to continue $\frac{1}{72}$ parts of the whole time, wherein the myſtery of Iniquity was to prevail, *viz.* 520 Yrs. even as it were to the end of the ſixth Trumpet, which contains the Interval of two Trumpets?

The time of the Locuſts five Months.

1260 } 105
1222 }
12 } 5

525

Queſt. 52. What are thoſe Angels which were looſed at the great River *Euphrates*, within the Interval of the ſixth Trumpet, *viz.* from the year of Chriſt's birth 1514, to the year 1774? Are they not certain powerful Angels, deputed Governors or Guardians over the Provinces of the Earth, bordering on the River *Euphrates*? And what are thoſe Horſe-men, the number whereof was twenty thouſand times ten thouſand? Are they not Turks? for theſe inhabit the Provinces ſituated about the River *Euphrates*, who within the ſixth Interval, under which we now are, *viz.* from the year 1514, powerfully invaded Europe, the third part of the Eaſtern Hemiſphere, and ſlew many thouſands of Chriſti-

What the Angels are, which are bound at Euphrates.

ans ſo called (for indeed they were not all true Chriſtians) which may be ſaid to be the third part of Men. And are not the Guns, which the *Turks* uſed in their Wars againſt the Chriſtians deſcribed here, which being but of a late Invention, were not found out before the Interval of the ſixth Trumpet, which kill Men with Fire, Brimſtone, and Smoak, ſeeming to flow out of the Horſes mouths, tho' it proceeds from the mouths of the Guns? Again, do not theſe Horſes Allegorically ſignifie Empire, and Dominion? And whereas the beſt part of the Interval of this ſixth Trumpet is not as yet begun, neither will end till the Year 1774, if therefore thoſe Chriſtians (tho' falſly ſo called) do not Repent, muſt they not expect a farther Stroak, and a more fatal Blow from thoſe Armies of Horſe-men? And eſpecially ſuch as are guilty of abominable Idolatry, and worſhip Devils, and Idols of Gold, Silver, Braſs, Stone, and Wood, as *chap.* 9. *v.* 20. has it? And why is it ſaid, that thoſe four Angels were ready at an Hour, and a Day, and a Month, and a Year? Was it not to ſignifie that the Power of the *Turks*, was in a continual readineſs, for near 391 years ago, and increaſed before the Interval of the ſixth Trumpet, as may be gathered from Hiſtory?

CHAP.

CHAP. X.

Queſt. 53. Doth not the whole tenth Chapter of the Revelations, and from the beginning of the eleventh Chap. to verſe the fifteenth, contain the effects or events of the ſixth Trumpet, *viz.* from 1514, to the Year 1574? And is not the mighty Angel, whom *John* ſaw coming down from Heaven, &c. and holding a little Book in his Hand, the Angel of the *Philadelphian* Church aforementioned, whoſe Interval begins at the Year of Chriſt's Nativity 1700? And do not the Intervals of the ſeven Thunders alſo belong unto the ſixth Trumpet, or ſome part thereof? And whereas *John* was commanded to conceal what the ſeven Thunders had uttered, will it not be great Preſumption for any one to attempt to reveal it, before its due time? For how can any one unfold them before they are revealed?

From An. 1514 *to* 1574

1700.

The 7 Thunders.

Queſt. 54. Wherefore was it ſaid to *John*, after that he had eaten the Book, that he muſt Propheſie again, before many People, Nations, Tongues, and Kings, muſt he not live again within this Interval, *viz.* before the Year 1774? And there-

fore will he not belong to the 144000, that were Sealed, who shall be the first Fruits of the first Resurrection above-cited?

CHAP. XI.

Quest. 55. And shall not *John*, living again sometime before the *Millennium*, measure the Temple of God, the Altar and them that worship therein, with a Reed, or with a Rod, as it is said in chap. 11. *v.* 1?

Quest. 56. What is that Court without the Temple, which *John* at his coming shall leave out, and measure it not, but is to be given to the Gentiles? Are not the lukewarm Professours of the Church of *Laodicea* above-cited, signified by it? Lastly,

What the Gentiles or Nations are.

What are those Gentiles, or Nations, to whom this outward Court is to be given? Are they not *Turks* or other Heathenish People, to whom permission shall be given miserably to afflict those carnal, and meerly titular Christians, and that too in a manner over the whole World, after which God shall gather together his Elect, and faithful Servants, from that Mass of Hypocrites?

Quest. 57. What is that Holy City, to be trodden under foot by the Gentiles, for the

the ſpace of forty two Months? And how are thoſe Months to be underſtood, whether properly or myſtically, as ſome think? Is not this Holy City the true Church of God, purely reformed and purged from all Antichriſtian Pollutions, which is ſignified by *Philadelphia*? Moreover, will not the *Jews* and *Iſraelites*, after their converſion to the Chriſtian Faith, make up a good part of this Church of *Philadelphia*, and who peradventure will have a great, or, it may be, the chiefeſt ſhare in theſe ſufferings? And becauſe the 42 Months belong unto the Interval of the ſixth Trumpet, as is evident from the *Revelations*, is it not impoſſible for thoſe Months to ſignifie ſo many Years, as there are days contain'd in all the ſaid Months, *viz.* 1260. whereas the whole Interval of the ſixth Trumpet, contains but 260 Years? Again, if thoſe 42 Months ſhould contain 1260 Years, they would certainly make this great Perſecution to be inflicted on the Church within the ſeventh *Millennium* of the World, which is very abſurd: therefore are not thoſe 42 Months properly to be underſtood of common Months, making up three Years and an half, which indeed is a ſhort, but a ſharp time, in which will happen the laſt Perſecution, the Church ſhall ever undergo? And doth not *Daniel* at the

end of the eleventh Chapter, and beginning of the eighteenth plainly touch upon the manner of this Persecution? And will not the chief Author of this Persecution be that King described in Daniel, 16. 36. to the end of the Chapter, whom *John* in his *Revelations* calleth the seventh King, yet to come, and it is said of him when he cometh *that he shall remain but a short time?*

The King described in Daniel.

Quest. 58. What are those two Witnesses, cloath'd in Sackcloth, who shall propheſie during the whole time of the last Persecution, 1260 Days? Shall they not be *Moses* and *Elias* raised up to live again in a Body upon Earth? And is not this clearly enough hinted in these words of *John*, *Their Power. Ch.* 11. *viz.* that they shall have Power to shut up Heaven, that it shall not rain in the days of their Prophecy, (as they did in times past) and to turn the Waters into Blood, and to smite the Earth with Plagues as often as they list, even as *Moses* did heretofore?

Quest. 59. And why should it be thought incredible, that *Moses* and *Elias* should come again into the World, when as it sufficiently appears from Scripture, as well from the Book of *Revelations*, as from other places of Scripture; that all the Saints shall come again into the World within the *Millennium?*

lennium? And whereas *John* says 144000 *Israelites* were to be the first Fruits of this Kingdom, and glorious State, will not *Moses* and *Elias* belong unto those first Fruits? Moreover, as touching *Elias*, did not Christ say that *Elias* should come, or that he came and restored all things after the Death of *John* the *Baptist*, whom he called *Elias*? And finally, why were *Moses* and *Elias* seen with Christ in the Mount at his Transfiguration before he had suffer'd death? Was it not to signifie that they should be neareſt to Christ, and the very next after him, who should obtain the Resurrection from the Dead, and in like manner ascend into Heaven unto him?

Quest. 60. Shall not those two Prophets be really slain, and suffer a corporal Death (as Christ really did) and after three days and an half, shall they not rise again from the Dead, even as Christ arose on the third day? And why should Men betake themselves to a meer Allegoral Sense of the words, touching the Death & Resurrection of these two Witnesses, when as the proper and literal Sence of the words is found, and contains no Absurdity, but tends greatly to demonstrate divine Glory and Omnipotence?

Quest. 61. What is that great City, spiritually call'd *Sodom* and *Egypt*, where also our

What Sodom and Egypt is.

Lord was Crucified, wherein the Bodies of the two Witneſſes which were ſlain, lay unburied three days and an half? May not this be the place where Chriſt was externally Crucified? And may not ſome great City be built there, and ſtand in the ſame place at that time? And may not ſome great Myſtery be couche under it, *viz.* That *Moſes* and *Elias* ſhould be ſlain in the ſame place, where Chriſt was ſlain, and afterwards to be raiſed up again, tho' they were killed about 1740 years apart? And it appears from Hiſtory, that *Elias Adrian*, built there a City upon the Mountain, to wit, *Golgotha*, where Chriſt was Crucified, and call'd it *Elias*, but the Chriſtians call'd it *Jeruſalem*, and ſo it is call'd to this day, now under the power of the *Turks*. And doth it not alſo appear from *Dan.* 11. *v.* 4. That the King who ſhall immediately ſollow upon the *Jews* Converſion to the Chriſtian Faith, ſhall inhabit *Jeruſalem*, which he calls the Holy Mountain of Beauty and Delight, Situated between the Seas, for this place was commonly held as an Holy place, and really ſeated between the Seas?

Queſt. 62. To what time is the killing of the two VVitneſſes, and their Reſurrection to be Referred? Is it not to be Referred to the three laſt Years and an half, immediately preceding the *Millennium*, becauſe the Reſurrection,

ſurrection, and Aſcenſion of the two VVitneſſes, is joyned with the Sound of the ſeventh Trumpet; alſo in *Dan.* 12. that time wherein *Michael* ſhall ſtand up for the Salvation of the *Jewiſh* People, is joyned with the firſt Reſurrection of the Dead?

The Sound of the ſeventh Trumpet.

Queſt. 63. VVill not the Sound of the ſeventh Trumpet introduce that famous and renowned *Millennium*, and the firſt Reſurrection from the Dead, in its due order, *viz.* From the Year of Chriſt's Reſurrection 1740, to about the Year 2000, the Interval of the ſeventh and laſt Trumpet, containing the ſame number of Years, as the reſt above-cited, to wit, 260, and all the Intervals of the ſeven Trumpets, together with the half hours ſilence do comprehend 2000 years? For 260 multiplyed by 7, produces 1820; to which if 180, the ſaid number as it were of the half hours ſilence, be added, the Sum is 2000. And do not the words of *John*, in *chap.* 11. *v.* 15. manifeſtly declare that the beginning of the *Millennium*, and the firſt Reſurrection is to be taken from the beginning of the ſeventh Trumpet? For

From 1740, to 2000, viz. From the Reſurrection of the Dead.

The duration of every Trumpet is 260 Years.

260	
7	
1820	
180	
2000	

he

he ſaith in the place here cited, *The ſeventh Angel ſounded, and there were great Voices in Heaven; ſaying, The Kingdoms of the World are become the Kingdoms of our Lord and his Chriſt, who ſhall reign for ever and ever, &c.* Read to the end of the Chapter, and eſpecially Verſe 18. *And the Nations were angry, and thy Wrath is come, and the time of the Dead that they ſhould be judged, and that thou ſhould'ſt give Reward unto thy Servants the Prophets and to thy Saints, and to them that fear thy name, ſmall and great, and ſhould'ſt deſtroy them that deſtroy the Earth,* &c.

The Viſion, ch. 12. Contemporary with ch. 8.

Queſt. 64. Was not that Viſion deſcrib'd by *John, ch.* 12. Synchronical, or happening at the ſame Interval of time with the aforeſaid Viſion of the half Hours ſilence, and the ſeven Trumpets? And is not the Woman here deſcrib'd the Church, and her Male-Child the Life of Chriſt, or the true Spirit of Chriſtianity brought forth in the New-Birth, or Spiritual Regeneration? And was not this Spirit (or Life) of Chriſt, moſt clearly revealed and brought forth in thoſe Primitive times, for the ſpace of 300 Years and more, after Chriſt's Reſurrection and Aſcenſion into Heaven? And is not that great red Dragon the Devil? And are not his ſe-

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ven Heads ſeven Monarchies or Kingdoms, orderly ſucceeding each other whereof five were elapſed before *John*'s time? And finally, Doth not the Tail of this Dragon ſignifie the falſe Prophets, even as that true Prophet had ſaid: *The Prophet that teaches Lyes is the Tail? Moreover this Tail drew the third part of the Stars of Heaven, and caſt them on the Earth*: Doth not this ſignifie ſome great number of Profeſſors of the Chriſtian Religion, but of little Stability, who did not perſiſt or remain in the Truth or Life of what they profeſſed?

Queſt. 65. What is ſignified by the Woman flying into the Wilderneſs? Is it not a certain, ſolitary, and obſcure State the Church of God ſhall come into, wherein the true Champions and Defenders of Chriſtianity were very much diſperſed, and as it were in the Wilderneſs, or hid in a Wood, and making but little outward Show or Appearance, and but little obvious to the external Obſervation, as it was in the days of *Elias*, who thought himſelf to be left alone, but God told him he had 7000 who had not bowed the Knee to *Baal*?

Queſt. 66. How much is that time of 1260 Days, wherein the Woman fled into the Wilderneſs? Doth it not contain 1260 common Years? For in Scripture a day is ſome-

ſometimes taken for a year in a Prophetical or a Myſtical Senſe? And doth not experience it ſelf, and Eccleſiaſtical Hiſtories, conſpicuouſly demonſtrate for ſome Ages back, that this ſolitary and obſcure State of the Church has been continued for above 1200 Years already paſt, and that by reaſon of Antichriſtian Darkneſs and Tyranny? And doth not that time of 1260 Years expire at the beginning of the Interval of the *Philadelphian* Church, which falls in the year of Chriſt's Reſurrection 1666, or in the year of his Nativity 1700? Therefore will not the aforeſaid time of 1260 Years begin at the year of Chriſt's Nativity 440? And indeed about the ſame time, *viz.* 440 Years after Chriſt's Nativity, the *Weſtern* Empire almoſt totally fell together, and in the Fall of it was divided into ten leſſer Empires or Kingdoms, which are called by *John*, the ten Horns of the Beaſt, and theſe Horns miſerably ſmote the Servants of God, here and there diſperſed.

1666 2/3
33 1/3
From C.N. 1700

Queſt. 67. About what time ſhall *Michael* and his Angels overcome the Dragon and his Angels? And when will that Dragon and his Angels be caſt down to the Earth, and the Saints overcome them in the Blood of the Lamb, and the word of his Teſtimony? Will not that time be about the end of the

1260

1260 Years afore-mentioned? And that the Dragon ſhall be caſt down from Heaven unto the Earth, doth not this ſignifie that the Church is here put for Heaven, and ſhall enjoy both outward and inward Peace and Tranquility, and be free from Calamities for a conſiderable time after the term of 1260 Years is expir'd? And doth not the caſting of the Dragon down unto the Earth ſignifie his power which he will have over Carnal Men, and ſuch only as are Earthly wiſe, whereby he will cauſe horrid and deteſtable Wars to ariſe among them? And finally, will not the Church about this time appear going out of the Wilderneſs, and *Satan* the Accuſer of the Brethren be caſt down, that he may not accuſe them of Hereſie, Sedition, and other crimes of the like nature, as he hath formerly done? Moreover ſhall not this time, during which the Church ſhall enjoy outward Peace, remain for ſome time, as it were about 70 Years, whileſt the remaining part of Mortals ſhall be exceedingly preſſed with Wars, and many, and great Calamities.

Queſt. 68. And ſhall not the Church after ſhe is return'd out of the Wilderneſs, and hath for a good ſeaſon enjoy'd outward Peace and Tranquility, fly the ſecond time into the Wilderneſs? And is not this ſecond flight of the Church clear-

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ly enough deſcrib'd, *v.* 14? And wherefore is it ſaid, that in her ſecond flight ſhe had two Wings of an Eagle given her; unleſs it be to denote the velocity or ſwiftneſs of her flight and return? And therefore will not the time of this ſecond flight be of a ſhort continuance, *viz.* 1260 Days, even as the time of her firſt flight had been long and tedious, to wit, 1260 Years; whereas if both times had conſiſted of 1260 Years, it would certainly have made the laſt flight of the Church to have happen'd within that moſt happy age of the World, the future *Millennium*, which is very abſurd? Moreover, is not the time of this ſecond flight, (*viz*) 1260 Days, the very ſame with that, wherein the two Prophets ſhould Propheſie, cloath'd in Sack-cloth, and the Holy City be trodden under foot?

Queſt. 69. What is ſignified by that, where the Earth helped the Woman, and opened her Mouth, and ſwallowed up the Flood, which the Dragon caſt out of his Mouth? Is it not this to be underſtood, to wit, that the Flood of the Dragon's Wrath fell on ſome other People, and thoſe, as well Heathens, and profeſſed Infidels, as Chriſtians falſly ſo call'd that were only nominal and titular, who made War one upon another, that ſo the Church might with more eaſe and facility, ſlip out of the Jaws of the Dragon?

CHAP.

CHAP. XIII.

Queſt. 70. What is that Beaſt which *John* ſaw ariſe out of the Sea, having ſeven Heads and ten Horns? Doth not this Beaſt ſignifie the Body of 7 great Monarchies, whereof 5 Heads were even then expired before *John*'s time, (*Revel.* 17.) and two remained to come? Moreover, are not thoſe which were already paſt before *John*'s time, theſe following; that is to ſay, the firſt, the *Egyptian Monarchy* under which the *Jewiſh* Church or *Iſraeliticſh* People ſuffer'd much in times paſt, and therefore the Subverſion and Overthrow of *Pharaoh* and his Army in the red Sea, is call'd in Scripture the wounding of the *Dragon*; the ſecond, the *Aſſyrian Monarchy* under which the ten Tribes were put into Exile; the third, the *Babyloniſh Monarchy*, whereof *Nebuchadnezzar* was Head, who led the other two Tribes Captive into *Babylon*, and deſtroyed the Temple and City of *Jeruſalem*; the fourth, the *Monarchy* of the *Medes* and *Perſians*; the fifth was the *Græcian Monarchy*, whoſe Head was *Alexander* call'd the Great; which five Heads or Monarchies fell before *John*'s time: Therefore is not the ſixth Head the *Roman Monachy*, which in *John*'s time only remained?

Queſt.

The ſeventh Head

Queſt. 71. Now what is the ſeventh Head, whoſe coming *John* foretold? Is it yet come, or is it rather to come? And how is the eighth Head diſtinguiſhed from the ſeventh? And why doth *Daniel* number no more than four Kings, and *John* ſeven? Doth not the ſeventh Head ſeem to be ſome new Monarchy, which is not as yet come, but is now very near, under which will fall the laſt Perſecution of the Church, which will be the greateſt of all, and ſhall laſt but three Years and an half, and therefore it is ſaid it ſhall continue but a ſhort time? Laſtly, Is not the eighth Head one of the ſeven, and only in certain Circumſtances diſtinguiſhed; and one of the ten Horns of the Beaſt, which will at length prevail over the other Horns, according to *Daniel* 7. *v.* 20, 21? And whereas *Daniel* numbers four Kings, and *John* reckons two; was it not becauſe *Daniel* looked no higher than *Nebuchadnezzar*, but *John* to the firſt King of all, that Perſecuted the Church of God, and this was *Pharaoh* King of *Egypt*? And why ſhould theſe ſeven Monarchies be called one Beaſt; but becauſe, tho' theſe Men were perſonally diſtinct, in ſuch and ſuch Ages of the World, yet were they Acted by one and the ſame Spirit to Perſecute the Church?

Queſt. 72.

Queſt. 72. Doth not *Johannes Sleidanus*, in his Treatiſe of the four Monarchies, truly diſtinguiſh and compute the number of the ten Kingdoms, which *John* call'd the Horns of the Beaſt, into the which the *Roman* Monarchy was at laſt divided in the following order, 1 *Syria*, 2 *Egypt*, 3 *Aſia*, 4 *Greece*, 5 *Affrica*, 6 *Spain*, 7 *France*, 8 *Italy*, 9 *Germany*, 10 *Brittaine*? And why is it ſaid that thoſe ten Horns or Kings (in *John*'s time) had received no Kingdom, *chap* 17 12. but had Power given them as Kings with the Beaſt, for the ſpace of one hour? Was it not becauſe for the ſpace of a Myſtical hour, or 333 years after *John*'s time, thoſe Kings were not to have a diſtinct, but a joynt Power to Reign with the Beaſt, but after the expiration of that hour, the ten Kings aforeſaid, aroſe up having their Kingdoms divided, and as it were pluckt by force from the *Roman Monarchy*, and theſe indeed did more vehemently Perſecute the Church of God?

Queſt. 73. What is to be underſtood by that paſſage, where one of the Heads of the ſeven Beaſts is ſaid to be ſmitten with a mortal wound, and was made whole again? May not this properly ſignifie that the *Roman* Emperors received this wound, after the Empire was transferr'd from the Heathens to the Chriſtians; then that bitter

Spirit of Perſecution, that dwelt in the preceding Emperors, was afflicted, as it were, with a mortal wound for ſome conſiderable time, as appears in the caſe of *Conſtantine* the Great, the firſt Chriſtian Emperor, who granted to all Liberty of Conſcience, and ſuddenly after *Conſtantine*, his Succeſſor under the name and profeſſion of Chriſtianity, as ſeverely perſecuted the true Servants of God, as the Heathen Emperors had done before? And in this reſpect may it not be truly ſaid, that the deadly wound of the Beaſt was healed again when the Spirit of Perſecution had recovered freſh ſtrength in new Chriſtian Emperors ſo called?

Queſt. 4. What are thoſe 42 Months in which power is given to the Beaſt, that he ſhould continue during all that time, and make War with the Saints, and overcome them? Is not the afore-mentioned number of 1260 Years to be underſtood by thoſe Months? Moreover doth not the too certain and lamentable experience of the aforeſaid Ages, as appears from Hiſtory, ſufficiently prove, that this Spirit of Antichriſt flouriſhing in the Chriſtian Kings and Emperors ſo called, did perſecute the true Servants of God, and faithful Followers of Chriſt almoſt 1260 Years? And is not that ſpace of 1260 Years almoſt come to an end?

end? And ſhall not he that lives to the Year of Chriſt 1700 or there-abouts, ſee the total end and period of it?

Queſt. 75. How are thoſe words to be underſtood, *chap.* 13. *v.* 10. *He that leads into Captivity ſhall go into Captivity, and he that kills with the Sword ſhall be kill'd with the Sword?* And why are thoſe following words added, which run thus, *Here is the Faith and Patience of the Saints?* For did not a great many Perſecutors Die a natural Death in their Beds, and in their own Houſes, and we have not as yet heard any thing of their Captivity? Did he not therefore ſay, *this is the Patience and Faith of the Saints?* Becauſe that Judgment was to be fulfilled upon the Perſecutors, after ſome long tract of time, which how it ſhall come to paſs, deſerves an Explanation; of which in another place.

Queſt. 76. What is the Beaſt which *John* ſaw ariſing out of the Earth, (for the firſt Beaſt roſe out of the Sea) having two Horns like a *Lamb*, but ſpeaking like the *Dragon*, and exerciſing all the power of the firſt Beaſt? And finally, why is his number ſaid to be 666, and he that is endued with underſtanding, was bid to compute the number? Is not this ſecond Beaſt the Papal power, ariſing out of the Earth? For the Popes are very often of a low extra-

ction, and of an inferior Race and Deſcent, even as the Earth is inferior to the Sea, and other Elements? And do not his two Horns like a *Lamb*, plainly denote the twofold Authority, which the Popes pretend is commit. to them, to wit, both Spiritual and Temporal? And whereas he ſpoke as a *Dragon*, doth not this eminently expreſs the Pope's Bulls, and Sentences of Excommunications, which he thundred out againſt Men of all Ranks and Degrees, that were not Obedient to his Decrees? And from the Year of Chriſts Nativity 1034, which is from his Reſurrection 1000, did not the Popes excerciſe all the Power of the firſt Beaſt, advancing and lifting themſelves above Emperors, and all Kings and making them Inſtruments, and Miniſters of his Wrath and Malice, againſt the Elect Servants of God? And whereas 'tis ſaid he had power to give Life to the Image of the Beaſt; what elſe can be hereby ſignified, but that the Popes have ſnatched all their power and Authority from the Emperors, and ſettled it upon themſelves, leaving in a manner nothing but a kind of an Image or Shadow of an Empire? For it is manifeſt, that from the time the ſecond Beaſt aroſe, the Chriſtian Kings and Emperors, derived all the Life and Power they had to Rule or Command, from the ſecond Beaſt, to wit. the

An. 1034

Pope.

Pope. For whereas anciently the Popes where dependent on the Emperors, after the Popes were arrived to that greatneſs, the Emperors became dependent on the Popes. Moreover, doth not this papal number 666 point out ſo many Years, which ſignifie two Myſtical Hours or Revolutions, beginning at the Year of Chriſts Reſurrection 1000, and ending at the Year 1666, or at the Year of his Nativity 1700? And indeed within this time, the Popes of *Rome* thus advanced themſelves above Kings and Emperors; and the firſt papal Uſurpation was obſerved in *Benedict* the ninth, who attempted to depoſe the Emperor from his Imperial Seat, and diſpoſe of the Crown to whom he pleaſed, about the Year of Chriſt's Nativity 1034, as Hiſtories confirm, and eſpecially *Lucas Oſiander* in *Epitom. Hiſt. Eccleſ.* Which was afterwards more vigorouſly followed by *Gregory* the ſeventh, *alias Hildebrand*, about the Year 1073, and in ſucceeding Ages continued to this day. *An.* 666 *An.* 1000 *An.* 1700 *An.* 1073

Queſt. 77. Doth not that number of 144000 whom *John* ſaw upon *Sion* ſtanding with the *Lamb*, and Singing a new Song &c. ſignifie the ſame deſcribed in the ſeventh number, *Chap* 7. who ſhall be the firſt [illegible] the

the firſt Reſurrection above cited? When they ſhall be plainly diſtinguiſhed, from the four Beaſts, and four and twenty Elders, becauſe they ſhall Sing a new Song before the Beaſts and Elders, and none was able to learn that Song, except the 144000; and yet God will moſt certainly have other faithful Servants on Earth at that time alſo, tho' they cannot as yet learn the aforeſaid Song, which ſeems to be ſome peculiar Property in thoſe only, that obtain the firſt Reſurrection.

Queſt. 78. Will not the time wherein the 144000 will appear, be after the expiration of 42 Months or 1260 Years, which are the Years of the firſt Beaſt? And the latter 666 years, belonging to the ſecond Beaſt, will have the ſame End and Period, ending about the Year of Chriſt's Nativity 1700, reſpect being had to true Chronology, which many think differs ſome years from the vulgar computation, ſo as that the true is by ſome thought to preceed the vulgar by the ſpace of two Years, others think four years.

The Year 1700 in true Chronology differs from the common.

Queſt. 79. About the time when the number of thoſe that are Sealed, 144000, [illegible], will not an Angel fly through [illegible] of Heaven, having the everlaſting Goſpel to preach to the Inhabitants of the Earth;

Earth; to every Nation, People, Tongue, and Kindred? And who is this Angel? Is it not Jesus Christ? Or some Angel having his Commission? And how shall this Angel preach the Gospel to all every where? Shall he not do it by inspiring Good and Holy Men, and stirring them up to go into other Nations, whereby they shall declare and publish the Gospel of Christ over the whole Earth? And so indeed there shall not be a Nation, or People upon the whole Globe of the Earth, to whom the Gospel shall not be both externally and internally preached and declared (as Christ had foretold) all the elect Children of God wheresoever dispersed, shall be gather'd together, and the rest shall be left without excuse. And doth not this time belong to the Church of *Philadelphia*, to whom the Lord had promised, that he would open a door before her which no Man should shut? And therefore shall not the Ears and Hearts of sundry in all Nations be effectually opened, (by Divine Power, operating in the Ministers sent from God) to believe and obey the holy Gospel, whereby there shall be a great Conversion of many People of every Kindred, Stock and Family, unto Christ after this universal Publication of the Gospel? And shall not also the Gift of Tongues and Miracles, with divers o-

ther noble and excellent Gifts of the Divine Spirit once communicated to the *Apostles* be again restored to the Church, which being restored, shall be again produced, when that time shall come?

Quest. 80. Shall not *Babylon* (that great City) fall suddenly after the Promulgation of the Gospel in all Nations, in the order and manner described by the Prophet *John*, ch. 14. where he first speaks of the 144000, standing with the Lamb upon Mount *Sion*; Secondly, of the general Publication of the Gospel to all Nations; and thirdly and lastly, of the Fall of *Babylon*?

Quest. 81. Is not the first Resurrection of all the Saints, and that happy and glorious Sabbath, which they shall enjoy upon Earth after the first Resurrection, clearly pointed out Chapter 14. Verse 13. *Blessed are the Dead that die in the Lord, from henceforth saith the Spirit, that they rest from their Labours, and their Works follow them.* And why doth he say, from henceforth, but to intimate to us that excellent Sabbath of the Saints, for altho' the Saints are perpetually blessed, and do rest in Christ after Death; yet is not some peculiar degree of Felicity intended in these words, *viz.* That most noble and excellent Sabbath, which the Saints shall enjoy in the *Millennium*.

Quest.

Quest. 82. What signifies the reaping of the Earth, and the gathering together of the Grapes of the Vineyards of the Earth? Are not the fearful and terrible Judgments of God upon the unbelieving and disobedient to be understood by it, after God shall have bountifully rewarded his faithful Servants?

Quest. 83. How are those Words to be understood, Chap. 14. 20. *And the Wine-press was trodden without the City, and Blood came out of the Wine-press, even unto the Horses Bridles, by the space of a thousand and six hundred Furlongs?* Doth not this belong to the time of the Battle of *Armageddon*, under the seventh Phial, when *Gog* and *Magog*, or the Ungodly of all sorts, shall joyn themselves in great Armies against God's People, who follow the Lamb; but at this time, more especially against the *Jews* and *Israelites* now inhabiting their own Land? Of which Battle, see *Ezekiel*, ch. 38 v. 11, 12.

CHAP. XV.

Quest. 84. To what Interval or space of time belongs the Vision of the seven *Angels, pouring out their seven Phials of Divine Wrath? Do they not seem manifestly

* *The seven Angels, with their seven Phials belonging to the seventh Trumpet.*

to

to belong to the time of the ſeventh Trumpet, to wit, from the Year of Chriſt's Reſurrection 1740, to the Year 2000? For thoſe Phials are ſaid to contain the ſeven laſt Plagues; and in them is the Divine Wrath fulfilled. And therefore will they not belong to the ſeventh Trumpet, which contains Horrible and Tremendous Plagues? And finally, before any of theſe Phials ſhall be poured fourth, the Temple of God will be opened in Heaven; and all ſuch as have obtained Victory over the Beaſt and his Image, and over the Mark and Number of his Name, *viz.* after the expiration of 1666 years, ſince the Death of Chriſt, ſhall ſtand upon the Glaſſy Sea, which is mixt with Fire, Singing the Song of *Moſes* and the Lamb, and Propheſying of almoſt a general Converſion of the Nations. And doth not this opening of the Temple belong to the beginning of the Interval of the *Philadelphian* Church? And certainly if we well conſider how great power the *Antichriſtian* Kingdom has had in the World to this very day; it ſeems an Argument ſtrong enough to conclude that no Phials have been as yet poured out.

Anno 1740 3½ —— *An.* 1773½

Queſt. 85. Who are thoſe whom *John* ſaw ſtanding upon the Sea of Glaſs mingled with

with Fire, having obtained Victory over the Beast, and over his Image, Mark and Number, having the Harps of God, and singing the Song of *Moses* and the Lamb? Are not they the 144000, and with them all the rest of the Saints, who have attained to the first Resurrection before all others? And is not this Sea of Glass this visible World, full of perplexing Cares and Calamities, upon which, notwithstanding shall stand the Saints, as it were upon a Sea resembling Glass in Solidity, who have gotten Victory over the Beast, not only singing *Moses*'s Song for a Testimony of deliverance, but the Song of the Lamb also?

Quest 87. How are those words to be understood *Revel.* 15. 8. *And the Temple was filled with Smoak from the Glory of God, and no Man was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfilled?* Doth not this signifie, that the Church of God shall lie open during the whole Interval of the seven Phials, shining with exceeding splendour, and invested with Divine Glory, which shall so confound her Adversaries, that none of them shall be able to enter there into, or do her the least injury during all that time? And peradventure about the end of the seventh Phial those enemies of the Church, will attempt something upon her; and hitherto the Bat-

tle

tle of *Armageddon* ſeems to be referr'd, where at laſt they ſhall all periſh by Fire and Hail ſent from Heaven?

The ſeven Thunders belong to the ſixth Trumpet.
The ſeven Phials belong to the ſeventh Trumpet.
The Duration of the Trumpet.
260 *Years* $\frac{1}{3}$;

Queſt. 87. Do not the ſeven Thunders belonging to the ſixth Trumpet, and the ſeven Phials belonging to the ſeventh Trumpet, contain ſomething analogous?

Queſt. 88. Doth not the effuſion or pouring out of the ſeven Phials denote the Fall of *Babylon*, as it were by ſo many degrees ſucceeding one another, every Phial's Interval including 37 Years and $\frac{1}{3}$, which is $\frac{1}{7}$ of the number 260, the Interval of each Trumpet? Therefore are they not mightily deceived, who think that either *Babylon* is already fallen, or elſe that her Fall is exceeding near? Are not they alſo miſtaken, who think the four Phials are already pour'd forth, when 'tis more probable, that not one of them is as yet pour'd out; for the firſt Phial will begin from the year of Chriſt's Reſurrection 1740; for the opening of the Temple, and the Viſion of the 144000 ſealed, muſt precede the effuſion, or pouring forth of all the Phials, as evidently appears from the very Series, or Order of Prophecies in this Book?

Queſt. 89.

Queſt. 89. What is ſignified by the Earth, upon which the firſt Phial was to be pour'd out? Is it not the loweſt order of *Antichriſtian* Hierarchy, of which ſort are Prieſts and Clerks of inferior rank, with all their train? And what is ſignified by the Sea? Is it not ſome ſuperiour degree of the ſame Hierarchy (as the Sea is ſuperiour to the Earth) of which ſort are chief Prieſts, or Biſhops, with their Seats, which they call Seas; and whereas theſe Seas are to be turned into Blood, doth not this ſignifie ſome mighty Slaughter and Deſtruction to fall upon theſe Men by War? And then what may be underſtood by Fountains and Rivers, whether not others again of an higher Order and Rank, ſuch as are chief, or Arch-Biſhops, commonly call'd Cardinals, and Metropolitans of the *Antichriſtian* Hierarchy, who ſpilt the Blood of Saints and Prophets; and therefore they ſhall then have their own Blood ſpilt, not indeed by any Saints, but by other inſtruments raiſed up againſt them by God's moſt juſt judgment? But how, and when thoſe that are to be ſlain under the third Phial did ſpill the Blood of the Saints, is a queſtion well worth Explanation, ſeeing none of the Saints were killed by any after the Interval of the ſixth Trumpet? Moreover doth not the pouring out of the other four Phials denote the Fall and

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utter Ruin of *Babylon*, or the falſe and *Antichriſtian* Church by various degrees, together with the final Period and Deſtruction of the Kingdoms, and corrupt Dominions of Men? And finally, doth not this great River *Euphrates*, ſubject to the ſixth Phial, ſignifie the *Turks*, or other People, inhabiting ſome other Countries bordering upon *Euphrates*, to make a way for the Kings of the Eaſt? And who are thoſe Kings of the *Eaſt*? Are they not the Saints raiſed to Life again in the future *Millennium*?

CHAP. XVII.

Queſt. 90. Doth not the Myſtery *Babylon* ſo fully deſcribed in this Chapter ſignifie the whole and intire Body of the falſe and *Antichriſtian* Church, and indeed chiefly the Church of *Rome*, who Apoſtatized for many Ages back, and drank of the Blood of the Saints and Martyrs of God? And is not that Beaſt, upon whom this great Whore ſat, the *Roman* Monarchy, which is the ſixth Head? But this ſixth Head falling, will not a ſeventh Head ariſe, and after that, an eighth, which nevertheleſs belongs to the ſeventh, and is as it were an Appendix of it? And doth not *Daniel* expreſly deſcribe thoſe

thoſe two Kings; the one of the *South*, and the other of the *North*? And laſtly, will not theſe Kings, or one of theſe Kings riſe up againſt the Saints, together with the falſe Prophet, who is to be raiſed up with him, with a purpoſe to kill them under the Interval of the ſeventh Phial? But will not God miraculouſly guard and protect his Saints, and deſtroy their Adverſaries with Fire and Hail from Heaven?

And is not the Battle of *Armageddon* (which ſeems to belong to the laſt Phial) clearly enough deſcribed by *Ezekiel*, and alſo the aforeſaid Kings, called by the names of *Gog* and *Magog*, Chap. 38, and 39?

CHAP. XVIII.

Queſt. 91. Doth not that Fall and Deſtruction of *Babylon* by Fire, or Burning, ſo fully deſcrib'd, *chap.* 18. ſignifie that the falſe and *Antichriſtian* Church ſhall be totally deſtroyed and aboliſhed? And what are thoſe Daughters of *Babylon* but Hypocrites in every Sect and Profeſſion of Chriſtianity, altho' they may gild it over with the ſpecious name of Reformation, whilſt they continue Strangers to the Spirit and Life of the Chriſtian Religion?

Queſt. 92.

Queſt. 92. How are we to underſtand that in *Babylon* was found not only the Blood of the Prophets and Saints, but of all that were ſlain upon the Earth? Doth not the effuſion of ſo much Blood, reſpect all that ſpace of 4000 years paſt from *Noah*'s Flood; from which time *Babylon* began to be built externally, comprehending the intire Revolution of one great Day or Night, conſiſting of twelve hours? Therefore will not all thoſe Murderers and Shedders of Humane Blood, even from *Noahs*'s Flood to the Year of the World's Creation 5740, or of Chriſt's Reſurrection from the Dead 1740, together make up one and the ſame City of *Babylon*, and receive their Puniſhment therein, in caſe they do not truly and ſincerely Repent? And how this ſhall come to paſs is alſo well worth an explanation? Moreover, will not that hour wherein *Babylon* ſhall be Laſhed with thoſe Terrible and Tremendous Judgments of God, conſiſt of 333⅓ Years, or ⅓ of 1000 Years, after the rate of 1000 years to one Watch of the Night, as it is *Pſal.* 90. *v.* 4. each Watch conſiſting of three hours, and 12 hours making up one intire Night or Day?

CHAP.

CHAP. XIX.

Quest. 93. What is that multitude of People, whom *John* saw in Heaven, crying Hallelujah, Salvation, and Glory, and Honor, and Power to our Lord God? Do not these signifie that vast Multitude which shall be Converted, as well of *Jews* as of *Gentiles*, over the whole Globe of the Earth, under the Interval of the sixth Seal, and the seventh and last Trumpet, together with the Saints raised to Life again, under the seventh Trumpet? Therefore in the same hour of 333½ years, viz. from the year of Christ's Nativity 1700, to the year 2033, or from the year of His Resurrection 1666, to the year 2000. Will not the City *Babylon* be destroyed, and the City, or Church of God Gloriously Built? Whether or no, that very hour is not that which is said, (*Rev.* 3. 8.) to be the hour of Tryal or Temptation which shall come over the whole Earth, from which, viz. from the Danger and Evil of this hour God hath promised to preserve the Church of *Philadelphia* aforesaid?

Quest 94. What is the Marriage of the Lamb, which *John* affirms to come at the time aforesaid? And again, what is that Supper of the Lamb, to which whosoever

were called; were Bleſſed *v.* 7, 9? Do not both the Marriage, and Supper of the *Lamb*, denote the firſt Reſurrection of the Saints unto Life; among whom all Matrimony, with the carnal uſe of it, ſhall ceaſe among Men and Women, agreeable to Chriſt's ſaying, *that in the Reſurrection, they neither Marry nor are given in Marriage.* But the Souls of the Saints are Married to the Lamb, remaining in the mean time pure and chaſt Virgins?

Queſt. 95. Doth it not clearly appear from *chap.* 18. *v.* 14, 15. that the Army of the Lamb was to uſe no carnal Weapons? For their Captain whom they followed Arrayed in white Garments, and on white Horſes will ſmite their Enemies with a Sword proceeding out of his Mouth? And what are thoſe white Horſes, which the Saints ſhall have? Are they not pure Bodies, Bodies of the firſt Reſurrection above-cited?

CHAP. XXI.

Queſt. 96. What is that Angel which *John* ſaw coming down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his Hand, who lay hold of the Dragon, that old Serpent, which is the Devil, and *Satan*, and bound him for a thouſand Years? Is not this Angel Chriſt? But whether he

he ſhall deſcend corporally in his Glorified Body, or only Spiritually, I leave to be farther determined.

Queſt. 97. Do not the 1000 Years ſix times mention'd in this Chapter ſignifie 1000 Years properly ſo call'd? And did not that Sabbath of Days, and Years, made under the Law, prefigure this Sabbath of the World, to be in the ſeven thouſandth year of it, even as the ſix preceding thouſand Years of the World were figur'd out, or typified under the ſix Work-days? And do not theſe places of Scripture, *Pſal.* 90. *v.* 4. 2 *Pet.* 3. *v.* 8. relate unto the myſtery of 1000 Years put for a day? And have not the Prophets propheſied of many great and glorious things, touching this famous time, or glorious day of the Lord? Alſo doth not that of *Pſal.* 92. where 'tis treated of the Sabbath, relate alſo unto that renowned time? Moreover is not that day the ſame, whereof *Eſaias* propheſied, ſaying, *The Light of one day ſhall be as the Light of ſeven Days, and the Lord alone ſhall be exalted and magnified in that day?* Beſides alſo, not only the more Learned among the *Jews*, but many alſo of the Fathers among the Chriſtians in the Primitive Ages of the Church, have declared and aſſerted their Faith and Hope concerning this Glorious Sabbath and Millennium to come, wherein all the Saints being recalled from Death unto Life, ſhall lead a moſt Bleſſed, and alſo a moſt Holy Life upon Earth, in the firm Belief and Perſwaſion, whereof they rejoyced and triumphed in the greateſt Sufferings and Dangers of this mortal Life?

Queſt. 98 Shall not all the Saints that ever lived from the beginning of the World, whether they were killed for the Teſtimony of God, or died a natural Death, be raiſed up to live a Corporeal Life in the future Millennium? And is not this Reſurrection ſome part of the Saints Reward, both of ſmall and great, according to *Rev.* 11. *v.* 18. and *Exod.* 20. *v.* 2.

Queſt 99 Shall not the Saints when they ſhall be raiſed to Life, have Bodies of Fleſh, not indeed ſuch

as Men now have, but far more excellent, ſuch as was *Adam*'s Body whileſt he lived in the Earthly Paradiſe before the Fall, and ſuch alſo as was the Body of our Lord Jeſus Chriſt before his Death, which Bodies of the Saints ſhall at length in the end of the ſeventh Millennium be changed into Spiritual Bodies, in which they ſhall aſcend into Heaven to meet the Lord? And did not *Paul* touch upon that Myſtery, 1 *Cor.* 15. ſaying, *As we have born the Image of the Earthly Adam*, (*viz.* as he was before the Fall) *we ſhall alſo bear the Image of the Heavenly now glorified in the Heavens*? And did not the Prophets propheſie of ſuch a Reſurrection, and eſpecially *Hoſea* and *Daniel*, *Dan.* 12. *v.* 2. *Hoſ.* 6. *v.* 2. and finally, doth not *Paul*, 1 *Cor.* 15. plainly deſcribe the ſtate of a two-fold Body; the firſt indeed natural, and then after the Expiration of the Millennium, and the end of the Worlds Ages is come, a Spiritual Body; but that is not firſt which is Spiritual, but that which is Natural, and then that which is Spiritual; and is not that Reward one of the Promiſes of Chriſt, in that Age when he ſhall come in the Glory of his Father?

Queſt. 100. And as the *Jews* Sabbath began in the end or evening of the ſixth day, will not alſo this moſt bleſſed Sabbath of the World begin in the end of the ſixth Millennium, to wit, before the ſixth Millennium of the World is expired? And ſeeing the whole time of this Worlds duration ſeems to be a Week, conſiſting of 7000 Years, there would be no Remainder of Years after the end of the Millennium, if this happy Age of 1000 Years did not commence before the 6000 Years were expired? And that there is ſome Remainder of Years after the Millennium, plainly appears from the *Revelations*, which *John* calls a little Seaſon, *Rev.* 20 *v.* 3. Now whether or no that little Seaſon may not contain 260 Years, making that moſt happy Age of the World to begin about the year of the World 5740, and of Chriſt's Reſurrection 1740, I leave to be determined by any one, to whom

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God ſhall vouchſafe to open theſe things by a purer Chronology?

Queſt. 101. How ſhall the Saints be raiſed up again to live a Corporeal Life on Earth, ſeeing Matrimony and carnal Conjunction of Male and Female ſhall ceaſe; whether all the Saints ſhall be born of Virgins, or whether, as God formed *Adam* out of the Clay of the Earth, or any other way ſuitable to the Majeſty of the thing, is a matter highly worthy, to be explained, if there be any, to whom God ſhall reveal it?

Queſt. 102. Do not the two laſt Chapters of the *Revelations* contain a Deſcription of that moſt ſplendid and glorious State of the Saints or Church of God during the whole Interval, or ſpace of the Millennium, even unto the end of the World?

Queſt. 103. Shall there not new Heavens and a new Earth be made and prepared at the beginning of the Millennium? *Chap.* 21. 1. *Iſaiah* 65. 17. 66. 2. and 2 *Pet.* 3. 13. And how ſhall this firſt Heaven and firſt Earth paſs away? Shall they be reduced to nothing, or rather ſhall not the firſt or old Heaven and Earth, alter their nature and quality, and ſo be changed into new? And whereas *Peter* ſaid, that Juſtice ſhall dwell in this new Earth, doth not this ſufficiently intimate that Righteous Men ſhall inhabit the ſame; for both he and all the Saints expected this new Earth?

Queſt. 104. Shall not there remain ſome Seed of Sinners in the time of the future Millennium, as appears from *Iſaiah*, ch. 65. v. 20, 25. and out of that remaining Seed of Sinners will not the Armies of *Gog* and *Magog* be multiplied after the end of the Millennium? And ſhall not theſe Sinners during the whole Millennium, be totally ſubject to the Saints?

Queſt. 105. Shall the Conflagration of the World be made at once, or by parts, of which ſee 2 *Pet.* 8. v. 10. *Iſa.* 66. v. 15, 16. *Mal.* 4. v. 1. And finally will it deſtroy all, or for the moſt part only Sinners, and will not certain Sinners eſcape the Flames (whilſt *Babylon*

ſhall be totally deſtroyed and exterminated) even as in *Noah*'s Ark, *Ham* and his Wife were preſerved from the Flood, as well as the Righteous, from whom afterwards ſprang the worſt ſort of Sinners?

Queſt. 106. Will there not be found two ſorts of Saints living upon Earth within the Interval of the ſixth Seal, *viz.* from the year of Chriſt's Reſurrection 1666, to the year 2000. One whereof hath attained to the firſt Reſurrection, the other hath not as yet obtained it, but hath an infallible Hope and Aſſurance after Death to obtain the ſame alſo within the time aforeſaid? And are not the words of *Iſaiah* to be underſtood of the latter, *Iſa.* 65. *v* 20. *He that dies at an hundred years of age, dies in Youth, or Childhood*; but ſuch ſhall die as *Moſes* dy'd, whoſe Eye was not darkened, nor his natural Strength diminiſhed when he died, *Deut.* 34. *v.* 7. For *Moſes* did not die by reaſon of any Sickneſs or Decay of Strength, but only to fulfil Divine Pleaſure, and will not alſo all the mortal Saints die after the ſame manner, who have not as yet attained the firſt Reſurrection, that ſo by this way of dying they may obtain it?

Queſt. 107. And will not the Children of the firſt Reſurrection be in all reſpects the Children of God; to wit, both externally and internally, as it were begotten of him their only Father? And is not this clearly enough hinted to us in thoſe words of *Iſa.* 66. *v.* 9. *Shall I be barren who give Generation to others, ſaith the Lord*, as it is in the vulgar Tranſlation?

Queſt. 108. Do not thoſe words of *Revel.* 21. 4. *And there ſhall be no more Death, nor Mourning, nor Tears*; plainly intimate that the Saints who have obtained the firſt Reſurrection, ſhall never die any more, neither internally, nor externally, but ſhall live during the whole Miſſennium a moſt Holy, and a moſt Bleſſed Life on Earth: but at the end of the Millennium, to wit, after all the Saints have lived compleatly a thouſand Years on Earth, ſhall they not be changed, and aſcend together, to meet Chriſt in the Heavens, even

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as Christ ascended into Heaven after his Resurrection? And is not the Saints Life for a thousand Years apparently signified in these words, *Isa.* 65. *v.* 22. which *Justin Martyr* reads thus, *As are the days of the tree of Life, so shall be the days of my People*, thereby signifying Man's return to that state of Holiness and Felicity, wherein *Adam* stood before the Fall, whilest he was permitted to Feed on the Tree of Life, when as yet, he knew not Death, neither had yet tasted of the forbidden Fruit?

Quest. 109. How are those words to be understood *Revel.* 21. 1. *And there was no more Sea*? Is Sea put here Allegorically for worldly Afflictions and Tribulations? Or may it not also be understood of some outward Mediterranean Sea, dividing as well the *Islands* one from another, as other *Continents* of the Earth? So as that all the dry Land may remain together in one place, as it is probable it did before the Flood.

Quest. 110. Why is that Holy City of God, said to come down from Heaven, *Revel.* 21. *v.* 2? Doth not this plainly intimate, that all the Saints whatsoever now in Heaven, shall descend from Heaven in the time of the *Millennium*, to live a most Divine and Heavenly Life on Earth, during the space of a thousand Years: As before was said, that at last they may be fitted and prepared for greater Glory, which they shall enjoy in Heaven after the 1000 Years are finished to all Eternity? For God shall be with them, and in them, whilst they Live here, so that they shall suffer no Injury or Damage in this their Descent, but be greater Gainers by it?

Quest. 111. Do not those Words (*Revel.* 21. 6, 7.) *I will give to Him that Thirsteth of the Fountain of Living Water freely. He that overcomes shall Inherit all Things, and I will be to Him a God, and He shall be to me a Son.*) relate unto those, which have not yet obtained the first Resurrection, who yet Strive and Wrestle with Enemies, and Spiritual Temptations? And all such shall have an Opportunity to Attain this first Resur-

rection of the *Saints*, at the Year of Chriſts Reſurrection 2000.

Queſt. 112. Do not the twelve Doors or Gates of the Holy City, whereon are inſcribed the Names of the twelve Tribes of *Iſrael*, clearly intimate, that all the *Gentiles* who are true Believers, ſhall be gathered together into one Body with the Faithful *Iſraelites*, and all the *Gentiles* who are to be *Saved*, will belong ſome to one, and ſome to another of the twelve Tribes of *Iſrael*?

Queſt. 113. And laſtly, do not the Names of the twelve Apoſtles inſcribed upon the twelve Foundations of this City ſignifie, that this very City was gathered together, and Built by the Doctrine and Miniſtry of *Saints* and Apoſtles? And that the Apoſtles themſelves, were the chief Members, and as it were, the Foundations of it Chriſt remaining above all, and in all the Principal Foundation and Chief Corner-ſtone?

Queſt. 114. Why is this City ſaid to be Square in the Form of a Cube, and not of a Globe? Doth not this ſignifie the *Stable* Condition, and *State* of this City, as the Roundneſs and Orbicular Form of the Earth denotes its voluble and unconſtant *State* and Condition; together with Mortals that dwell therein?

Queſt. 115. Will not certain other Holy *Souls* deſcend into Bodies in the *Millennium*, who Lived not before on Earth in the preceding Ages of the World?

Queſt. 116. Will not the Rate or Proportion of the Holy City compared to the whole Earth, be as 52 is to 12, aſſigning to each Degree of the Terreſtrial Globe above 60 Miles, and under 61, which is the Proportion that one Week bears to a whole Year? Moreover, doth not the whole Age of this World, from the Beginning to the End, ſeem like a Week? And doth it not ſeem worth a *Sober* and *Modeſt* Inquiry, what Myſtery may be couched under the *Similitude* of theſe two Proportions?

Queſt.

Queſt. 117. Shall thoſe who Inhabit this City, need the uſe of Meats and Drinks? Or what ſhall be their Food? Shall it not be ſuch Food as *Adam* Eat in the Earthly Paradiſe before the Fall?

Queſt. 118. Are not thoſe words of *Revel.* 21. 23. (*And the City ſhall not ſtand in need of the Light of the Sun, nor of the Moon*) to be underſtood according to the Letter? For although the *Sun*, *Moon*, and *Stars*, ſhall then Shine and Impart their Vertues and Influences to other Animals or living Creatures, yet the Saints of the firſt Reſurrection, ſhall not ſeem to ſtand in need of their Light or Vertue.

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APPENDIX.

CONTAINING

Some Emendations and Explanations of divers Paſſages in the two foregoing Treatiſes, out of the Author's Original Manuſcripts and Papers.

Friendly Reader,

IT was thought fit to let thee know, that the following Emendations, Corrections, and Explanations, are according to the mind of the Author, as appeareth out of another Copy of his Manuſcript, and

and his other Papers, that have been faithfully preſerved; it is therefore probable, that the Author himſelf, upon his ſecond Thoughts, which are commonly the more ſolid, hath himſelf corrected divers things in theſe Treatiſes, which ought not to be charged upon him as any blame, but rather in ſo doing, to deſerve praiſe. But it is moſt certain, that divers conſiderable Miſtakes have crept into the printed Copies, both Latin and Engliſh, by the unskilfulneſs and inadvertency of the Tranſcribers, through whoſe Hands the Original Copy hath come: The which Original Copy, I can aſſure thee, *Reader*, I have ſeen in a Latin Manuſcript many years ago; but who the Author is, is not eaſie to judge. For divers reaſons, beſt known to himſelf, he thought it not convenient to make his Name known to the World, as many worthy Authors of Books have concealed their Names. The *Reader* is further to be advertiſed, that ſome words in this printed Engliſh Copy, here corrected, are the Errors of the Preſs, incident to all Books. It muſt needs be confeſſed, that many things in theſe Treatiſes, eſpecially in the former, will ſeem ſtrange and ſurprizing to many, becauſe of their creſſing the common Notions and Sentiments, generally received, both in Philoſophy and Divinity, ſo called. But what-ever Truth or Untruth may be in theſe things, that may ſeem to many moſt incredible, it is the *Readers* wiſdom, not to be haſty to judge, ſo as to conclude for or againſt, without mature Judgment, and a good Underſtanding, as *Plato* (called by ſome the Divine Philoſopher) well ſaid, *Non eſt ſapientis de obſcuris determinare, i. e.* It is not a wiſe Man's part to determine of things obſcure or unclear to his Underſtanding. The Authors Modeſty and Diſcretion is to be commended, who for the moſt part profeſſeth but to handle theſe things Hiſtorically, or Hypothetically, not Dogmatically, nor Poſitively, his deſign being (as it manifeſtly appeareth) to give ſome hints of the Myſtick Learning of the *Jews*, and of other Chriſtian

ſtian Myſtick Writers, to ordinary and vulgar Scholars, that had not heard of ſuch things, ſo much perhaps as by Fame, and alſo to ſuch ſincere Chriſtians, as have a real Divine Hunger and Thirſt begot in them after a greater degree of the Living Knowledge of God, and of Chriſt, and the Myſteries of the Kingdom of God, ſo far as they are traceable in the Holy Scriptures, as God ſhall be pleas'd to work by his Holy Spirit, to give the Underſtanding of them: For tho' the *Jews* in great part are blinded, eſpecially, as concerning the true *Meſſiah*, yet in many things it is acknowledged by Pious Chriſtian Writers, that their ancient Myſtick Learning containeth many things, not only very agreeable to Chriſtian Doctrine, but very conducing, to help us to underſtand many places of Scripture in the New Teſtament, as well as in the Old. And if ſincere Chriſtian Profeſſors did but well underſtand the great Advantage and Help that the *Jewiſh* Myſtick Learning (with which this Author ſeemeth to have been in good meaſure acquainted) doth afford to convince the *Jews* of the Truth of Chriſtianity, ſo as to enable and furniſh them, to fight them with their own Weapons, they wou'd be more willing to read with an Impartial Mind, ſuch Books as would help them in ſuch ſort of Learning, few of which ſort as yet, if any, are extant in the Engliſh Language.

The ſecond Treatiſe, added unto the firſt, was done by the ſame Author. It is hoped that it will be favourably received and entertain'd by the *Reader*, the rather that it is propoſed only by way of [illegible] yet ſo far explanatory, as in many things at leſt, it may, by the bleſſing of God, be made ſerviceable to the better underſtanding many things in the Book of the *Revelations*, further than what they have formerly known, by the help of other Commentaries.

The Emendations, and Explications in the firſt Treatiſe follow.

PAge 10. *ad fin. the Explication.* The Author is not ſo to be underſtood, as if, becauſe he hath an Allegorical Sence of Chriſt's Fleſh and Blood, Allegorically and

and Figuratively ſo underſtood, as the Scripture aboundeth with ſuch allegories and figurative Speeches, as Water, Wine, Milk, Honey, Oyl, Marrow and Fatneſs; that therefore he did not ſincerely believe that Chriſt's outward Fleſh was real Fleſh, and his Blood real Blood, which he gave for the Life of the World, the which Body and Blood of Chriſt, tho' it is not to be received by the Mouth, as Papiſts ſay, yet ſpiritually by Faith it is fed upon by all ſincere Chriſtians. And in this ſence, to eat Chriſt's Fleſh, and to drink his Blood, is ſincerely to believe, that Chriſt gave *His* Body of Fleſh to be broken for us, and *His* Blood to be ſhed for us, for the Remiſſion of Sin; by which ſincere Faith (whereof Chriſt is the Worker) we partake of the Life and Spirit of Chriſt, that is the Soul's immediate Nouriſhment.

Page 16. *ad med. Expl.* Let none miſconſtrue the Author, becauſe he only expreſly nameth God and Chriſt to be the Author and Original of the Creation, as if he did not underſtand the Holy Ghoſt, who is one and the ſame God with the Father and the Son, to be the Author and Creator of all things.

Page 17. *ad med. Expl.* Let none inferr from theſe words, as if when God made Man, *Gen.* 1. He did not at once enduc him with all theſe three degrees, making up one entire Soul of Man, and alſo what the higheſt and moſt noble, to wit, the principle of the divine Life, out of the *Azilutick* Syſtem.

Page 19. *ad fin. Expl.* *Adam's* Body, as originally made by God, was not groſs and thick, as it became afterwards by Sin. It was originally, *Or*, Heb. i.e. *Light*. but after his Fall it became *Tor*, *i. e.* a Skin; but within the thick groſs Body, called Skin, *Gen.* 3. 21. the true lucid Paradiſiacal Body lieth hid, and will not appear until the Reſurrection of the Dead.

Page 24. *Expl.* The Author only delivers this Hypothetically; therefore *l* 6. dele *certainly*, and read, *may ſignifie*. The Fiftieth year hath a reſpect to another great Myſtery, which is the opening the 50 Divine Gates

Gates of *Binah*, *i. e.* The Divine Intelligence, which ſhall be fully done at the Reſurrection of the Dead, and beginning of the Thouſand Years.

Page 25. *at the beginning*, *Explic. and Emend.* *Cain* was but to be avenged 7 Fold, and *Lamech* 77 Fold, all which Puniſhments might have been performed on them both, according to the Hypotheſis of the Revolutions within the Ages of this World, in order to the Melioration and Reſtitution of them, and all elect Souls belonging to them.

Page 25. *Line* 16. *Expl. and Emend.* Dele *on Earth.* Where note, that theſe ſo many Worlds, *viz.* 52142, do not reſpect humane Souls that have lived, or ſhall live on Earth, within the compaſs of the Ages of this World, but other Souls, belonging to following Worlds.

Page 29. *l.* 22. for *by but*, read *but by.*

Page 30. *ad med. Explic. and Emend.* The 42 Sojournings of the People of *Iſrael*, ſeem to have a nearer reſpect unto the Spiritual Travel of the Souls of Men, out of *Satan*'s Kingdom of Darkneſs into the Kingdom of the dear Son of God; as for that other, it ſeemeth more remote and foreign, but if it be true, what *Jewiſh* Myſtick Writers ſay, that the Law was given in 70 Languages, and in 70 Senſes, it is poſſible that may be one of them.

Page 36. *ad med. Emend.* Where the number of Years, from *Adam*, to Chriſt's Reſurrection, is frequently in this Treatiſe computed to be [illegible], proceedeth from the taking the words in *Dan.* 9. 27. the midſt of the Week, in a ſtrict literal Senſe; but the *Hebrew* word in *Daniel* ſignifieth the dividing the Week, which may be underſtood of the laſt Year of the laſt Week, not compleat, but current, therefore it is moſt probable, that the Years from *Adam*, to Chriſt's Reſurrection, are 4000 current, and from that, to the end of the World 3000 Years.

Page 39. *l.* 2. *Correct* $333\frac{1}{3}$ is $\frac{1}{12}$ of 4000 Years, therefore $333\frac{1}{3}$ multiplyed by 12, produceth 4000 Years.

Page 42.

Page 42. *l.* 17. Correct as above in *p.* 36.

Page 50. *l.* 12. at the Margin, for 356 read 556, and for 400 read 409.

Page 52, 53. Correct the number 1777, it ſhould rather be 1774½, becauſe the middle of the laſt Week of *Daniel*, as is ſaid, needs not be ſtrictly taken, but for the laſt Year of the Week currant, according to which Chronogical Account, the firſt Period of *Antichriſt*'s Reign, will expire about the Year from Chriſt's Birth 1700.

Page 54. *l.* 18. For 652 read 1650, and for 1702 read 1700. Note, whether the firſt Fruits, mention'd *Revel. ch.* 14. have not a relation to 144000 Saints that ſhall be raiſed from the Dead, as a firſt Fruits, and appear with Chriſt before the general Reſurrection of the Saints, is worthy of further enquiry.

Page 55. *l.* 15. *Emend. and Explic.* That the Saints ſhall be raiſed up to Life in a Carnal and Terreſtrial Body, muſt not be underſtood, ſuch as we now have, as is well ſaid, *lin.* 16. but ſuch as *Adam* had in Paradiſe, which being compared with ſuch Bodies, as we now have, may be ſaid to be Spiritual, and yet may well be allowed to be capable of a far greater degree of Spirituality; after the 1000 Years are expir'd, when they ſhall aſcend together with Chriſt into the Heavens. But it is not to be ſuppoſed, that the Saints raiſed up in their Bodies, ſuch as *Adam* had, ſhall either need or uſe the Meats and Drinks of this World, or the Light and Influence of the Sun, Moon and Stars; for it is moſt probable, that *Adam* needed none of theſe things in Paradiſe, for that ſupply'd him all that he needed.

Page 57. *l.* 5. *Correct.* That place of Scripture, 1 *Cor.* 15. 51. ſeemeth not proper to be underſtood of *Paul*, or any of the deceaſed Saints, but of the Saints that ſhall be found living in Mortal Bodies at Chriſt's coming *without* us, in his glorified Body; the word *we* being put for *they*, by an ordinary figure, called *Enallage Perſonæ*. The Saints, the *Gog* and *Magog*'s Army ſhall attempt

attempt to slay, shall not be the raised Saints, but the other Saints that shall live in the 1000 Years, and have not as yet attain'd the Resurrection; and such Saints shall marry, and have Children. But it is improper to think that the raised Saints shall marry, to wit, as Men now do, and have Children by Women; but the manner how *Adam* would have propagated his Kind, is best to leave to a further opening; for many think it is apparent from Scripture, that *Adam* before the Fall, was Male and Female in one Body, and so would have encreased without Distinction of Sex.

Page 58, 59, 60. *Correct.* That Marrying, Building, Planting, &c. shall belong to the Saints, not raised within the Thousand Years, ought to be granted, but is no wise proper to grant it to the raised Saints, whether their Resurrection be called first or second; for it seemeth to contradict the words of Christ, and the Divine Order of things. But all the time of the Thousand Years new Converts, and Saints will be added to the Church daily, by the preaching of the Gospel; who without dying or sleeping, will be changed, and the mortal and corruptible Body shall put on Immortality and Incorruption. Moreover, that the deceased Saints shall obtain the Resurrection of the Body by being born of Women, as Men are now born into the World, must not be granted; for not Earthly and Mortal Women, whether married or Virgins, but our Heavenly and Immortal Mother, *Jerusalem* from above, shall bring us all forth, and the deceased Saints generally, as her Children, with respect to the Resurrection or Regeneration of our Bodies at the time appointed, as she hath now brought us forth, and all the Saints, with respect to the inward Resurrection and inward Regeneration of our Souls. And only Christ shall be our Heavenly Father, and *Jerusalem* from above, our Heavenly Mother, with respect to the Resurrection of the Dead; and therefore the Children of the Resurrection in Scripture are called the Children of God, but shall not be the Children of Men, born of Flesh

Fleſh and Blood. And tho' it may be granted that the Hypotheſis of the Revolutions may ſome way illuſtrate the Doctrine of the Reſurrection of the Dead, as *Minutius Felix* improved it to that purpoſe, to convince the Heathen Philoſophers of the verity of the Reſurrection; yet the Reſurrection of the Dead, tho' it be call'd a Revolution, is not like thoſe other Revolutions, wherein Men's Souls are ſuppoſed after Death to revolve into other Bodies by humane Generation.

Page 71. *ad fin. Emend.* That none had finiſhed their Revolutions according to that Hypotheſis before the Death of Chriſt, muſt be granted; but that all Souls had begun their Revolutions before *Solomon*'s time, unleſs it be reſtrained to the Souls of the *Jews*, is not ſo apparent, but rather according to the Myſtick Writers of the *Jews*, many Souls do ſtill begin their Revolutions until 6000 Years be expired, from the beginning of this World.

Page 81. *ad med. Emend.* That it is more probable thoſe 144000 mentioned, *Revel. ch.* 7. and *ch.* 14. are to be underſtood of the firſt Fruits of the raiſed Saints, ſometime before the beginning of the 1000 Years, *viz.* about the time of the opening of the ſixth Seal.

Page 88. *l.* 22. *Emend. and Explic.* This is only to be underſtood of all ſuch Souls, to whom the Period of 4000 Years is given, becauſe of the dark times preceding, but in the Ages of more Light under Chriſt, leſs time is given; the ſhortneſs of time, being ſupplied ſufficiently with the greater Light.

Page 93. *l.* 20. *Emend. and Explic.* This preſent time is the laſt to any, that have had ſufficient time formerly given them, but not to others that have not had their full day and time given them.

Page 95. *l.* 5. *Emend. and Explic.* That Souls revolve but thrice in the ſpace of 1000 Years, and conſequently but once in the ſpace of 333 Years, is to be underſtood of ſuch Souls as have committed ſuch hainous Crimes; as for which, they deſerved to be ejected or caſt out for ſo long a time, which Ejection is called by Myſtick

Myſtick Writers Exciſion, that is either for ſuch a long time, as 333 Years; or if they do not amend, may prove at laſt a final Exciſion. But ſuch Souls as do amend, the Myſtick Writers ſay, do quickly revolve, in order to their perfect Reſtitution; ſo that the Soul of the deceaſed Father may revolve in his Grand-child, (which is only but Hiſtorically related, but not Dogmatically aſſerted) yet not ſo, that the Father is the Grand-Child, for that would be great Confuſion; but that as they ſay, the Soul of the Deceaſed Grand-father doth revolve, to cohabit and live together with the Soul of the Grand-Child in the ſame Body, even as the Soul of the Grand-Child did live together, and cohabit with the Soul of the Grand-father in the Grand-father's Body, out of whoſe Loins he did at laſt proceed; according to which *Hypotheſis*, it may be underſtood, how the Souls of *Er* and *Onan*, who died in the Land of *Canaan*, yet went with their Brethren into *Egypt*, making in all, together with *Er* and *Onan*, but 70 Souls, as plainly appeareth from *Gen.* 46. 12,27. it being granted that they revolved in *Pharez* and *Zerah*, their younger Brethren, who had alſo their own proper diſtinct Souls; all which were great diſtinct Roots of their reſpective Families.

Page 105. *lin.* 1. *Correct.* The Years from Chriſt's Reſurrection, to the beginning of the firſt Trumpet, are 180; to which, adding the Years from Chriſt's Birth, to his Death and Reſurrection, *viz.* 34 Years current, make 214, and therefore correct the Intervals of the Trumpets thus; 214. 474. 734. 994. 1254. 1514. 1774. 2034. The occaſion of the difference of four Years is above-noted, and corrected at *Page* 36.

Page 108, 109. *Emendat. and Explic.* If the ſeven Thunders and ſeven Vials have ſome Analogy, as is probable, theſe Intervals of Numbers, *Page* 108. may rather be referred to the ſeven Thunders, than to the ſeven Vials: And it is rather more probable, that the firſt of the ſeven Vials begins not to be poured out until the year from Chriſt's Birth 1900; and if we allow

ten Years to each Vial, the last shall be poured out a
the year 1770, after which, allowing three Years and
to the personal *Antichrist*, that is then to come; whos
time, according to the general Sence of *Antiquity*, is li
mited to that short space of three Years and ½; an
who, at the end of that short space, is to be destroy
ed by Christ's coming, it brings us to the beginning o
the 1000 Years, about the year 1774. which yet
not Dogmatically asserted, but by way of a probable
Hypothesis, and modest conjecture. But that the Pa
pal Hierarchy will not expire about the year 1700,
apparent from *Malachiah*'s Prophecy. An *Irish* Abbo
who lived about 500 Years ago, and had a Vision of a
the Popes that should be, from his time, to the last
See *Flore*'s *Historici*. according to which, Fifteen o
Sixteen Popes are yet to come, but they may all hap
pen to come and pass before the year 1750 be full
expired. But about the year 17[illegible], which is though
by strict account to be 1697, or 1698, some grea
change may be probably expected, in order to a gre
Reformation in the World, that very time being th
beginning of the sixth Seal, according to this Chrono
logical *Hypothesis*. The seventh Seal may either b
suppos'd to comprehend in a general way; all the si
Seals and Intervals of the Trumpets and Vials, or with
out any change of the Chronological Periods, as t
numbers of Years, the seventh Seal may be suppos
to be Synchronous, or Contemporal with the sixth
Seal, and consequently the half hour's silence may b
referred to that time of great Peace and Quiet, tha
the Church of Christ shall enjoy, from the year 170
to the year 1770; within which space of 70 Years
the seven Vials, called the seven last Plagues, are to
poured out upon the false Church, (the Whore of B
bylon) and chiefly the *Roman* Hierarchy and Papacy.

Page 110. *ad med. Emendat.* It is a great mistake
that needs Correction, and which the Author himself
had corrected in his Manuscripts, as if the Prophets
Apostles, or any other of the deceased Saints shall
for

born again into the World of Women, Virgins, or any others. But all the deceased Saints shall be raised up, and receive their Resurrection Bodies, by the immediate Power of God and Christ. And tho' it is called in Scripture Regeneration, yet it is properly and truly a real Resurrection, as well as Regeneration; whereby, according to the Body, they shall be the Children of God, as well as according to the Soul and Spirit. Moreover, as concerning the order of the Resurrection, the Scripture is plain: *First*, Christ, the first Fruits, after they that are Christ's, at his Coming: But it is worthy to be considered, whether there may not be a first Fruits of the Resurrection, before the general Resurrection of the Saints, according to the *Revelations*, Chap. 7. and Chap. 14.

Page 110. *and from thence to Page* 118. *Emend. and Explic.* It was well that what is here mentioned of *Isaac*, *&c.* is said expresly, (*Page* 116. l. 22, 23.) not to be positively affirmed, but rather queried, and since that time, the Author (as appears both out of his own Manuscripts and Papers) hath answered the question negatively, by a positive and absolute denial viz. That *Isaac* was not that promised Seed of the Woman, which Christ assumed when he came in the Flesh, and that for these two clear Reasons. 1. To say *Isaac* was the promised Seed of the Woman, which Christ assumed into that most high, and most mysterious Union with himself, is to say, that *Isaac* became Christ, and so was his own Saviour, but that is absurd for *Isaac*; so all other Men needed another to save them from their Sins, and that other was Christ. 2. It is the Testimony of Scripture generally, that all Men descended of *Adam* (Christ excepted) have sinned; and therefore *Isaac*, as well as *Abraham* and *Jacob*, have sinned some time or other; but if *Isaac* had been Christ, to wit, the Man Christ, then Christ had died for his own Sins; but Christ died not for his own Sins, whatever at any time he had, for he never had any Sin. *Dan.* 9. 26. compared with *Isaiah* 53. 9.

1 *Cor.* 15. 2. 2 *Cor.* 15. 21. 3. *Iſaac* was to be ſaved, juſtified, and pardoned by Faith in the Man Chriſt, but *Iſaac* was not to believe, or have Faith in himſelf. 4. That promiſed Seed of the Woman that deſcended out of the Loins of all the Fathers in a ſtraight Line of Succeſſion, from *Adam* to Chriſt, and from *Eve* to *Mary*, was no part of the defiled Nature of Man, tho' it was conveyed or tranſmitted thro' them that had been defiled with Sin; as *David* and *Solomon* were great Sinners, and yet their Seed was conveyed, and tranſmitted through them. And this is eaſie to underſtand, how an holy and undefiled Seed or Principle can paſs through them that have been defiled, and be no more defiled therewith, than how the Sun-Beams can ſhine on an unclean place, and not be defiled therewith. Now that the Seed of the Woman ſo conveyed and tranſmitted, from *Adam* to Chriſt, was never defiled with Sin, and ſo was no part of the fallen Nature of Man is clear, becauſe to ſignifie his Primitive Purity and Holineſs, he was conceived of the Holy Ghoſt, and born of a Virgin, and not after the ordinary manner of Humane Generation. And it is written of him, *Thou haſt loved Righteouſneſs, and hated Iniquity*, &c. *Pſal.* 45. 7. 5. That of our Nature, which Chriſt aſſumed, if it had been defiled at any time with Sin, how could it have been cleanſed, or how could it cleanſe other parts of Man's Nature, that had been defiled by Sin: For it is the clean that cleanſeth the unclean, and the cleanſing muſt begin in that which is clean; that is the Root, and Original to cure, and cleanſe that which is unclean; and by Faith in the promiſed Seed of the Woman, all they who were ſaved from the beginning of the World, were cleanſed and ſanctified. But if it be enquired, was this Seed of the Woman conveyed from *Adam* to the Man Chriſt, the Seed of Chriſt, or only a Bodily Seed, or Principle. To this it is anſwered, That the higher degree of the Soul of Chriſt was not that Seed that was conveyed through the Loins of *Abraham*

Abraham and *David*, to wit, that degree of his Soul called the Spirt and Mind in *Hebrew*, *Ruach*, and *Neſhamah*; for that was in Heaven, and came down from Heaven, when the Child Jeſus was conceived in the Womb of the Virgin, as Chriſt himſelf ſaid, *Joh.* 6. 38. *For I came down from Heaven, not to do my own Will, but the Will of him that ſent me*: This was not the Godhead of Chriſt, but that Superiour or Higher degree of his Soul, called *Ruach* and *Neſhamah*; but the inferiour degree, or Animal part, called *Nepheſh* in *Heb.* may be well allowed to have been in that Seed of the Woman, which Chriſt aſſumed, together with the Bodily Seed, and Principle of Chriſt's Body; and tho' it was conveyed and tranſmitted through all theſe Generations, from *Adam* to Chriſt, mentioned in *Luke*, *ch.* 3. yet that is not in the common ſenſe of the word *Revolution*, becauſe *Revolution* in the common ſenſe of the word, uſed by Myſtick Writers, is uſed to ſignifie the returning of the Souls of deceaſed Men, to live again in other Bodies of their Poſterity or Kindred: But when a Man begets a Son, and the Soul of his Son comes out of his Loins, as it is ſaid the Souls of *Jacob*'s Children came out of his Loins, that is not called *Revolution* in the common ſenſe of the Myſtick Writers. Beſide, that Souls revolved are ſaid to ſuffer the Bodily Pains and Afflictions, that the Body ſuffers, into which it revolveth, and Death alſo; and therefore the Soul of Chriſt did not after this manner revolve, for then he would have often died, whereas Chriſt died but once; and having once died, he dieth no more. Death hath no more Dominion over him, *Rom.* 6. 9. Nor is there any cauſe to ſuppoſe that *Iſaac*'s Soul needed any Revolution, more than the Soul of any of the holieſt Men; for theſe holy Men, being perfected in Faith, Love and Holineſs, according to the *Hypotheſis* of the Revolutions after Death, need no Revolution, but reſt in perfect Peace and Joy, until the Reſurrection of the Dead. But what is the myſtery of theſe 76 or 77 Generations from *Adam* to Chriſt, deſcribed by

Luke, *Chap.* 3. is best to leave to God's further opening, and not to intrude into things not seen.

Pages 119, 120, 121, 122. *Emend.* That the two Witnesses shall be *Moses* and *Elias*, that shall be slain, and rise again from the Dead, I find to be the opinion of some of the Ancients, particularly of *H. Cozins*; but they who did not hold that Opinion, did not think they should be born again of Women, but that they should come and suffer in these very Bodies, wherein they formerly lived, and should rise again: But these two Witnesses shall not be *Moses* and *Elias*, as some say, or *Enoch* and *Elias*, as others say; it is certain that they shall be two excellent and eminent Servants of God, endued with such a Prophetick and wonder working Spirit, as *Moses* and *Elias* had. Nor doth it appear that any of the deceased Saints shall by Revolution be born again of Women, but they shall be immediately raised up, by the power of God and Christ.

Page 122. *ad finem Emend. and Explan.* That the Saints shall be raised up to live and reign with Christ on or over the Earth, is not to be understood, as if they should need or use any of the Meats or Drinks of the Earth, or any other Earthly Conveniences, but that they shall appear to the Saints not yet raised, but living in gross Animal Bodies, to their great Comfort, and have that Rule and Government over all the Earth, that the Angels now have, is clear from *Heb.* 2. 5. *1 Cor.* 6. 2.

Page 125. *ad finem. Emend.* That the Church of *Laodicea* shall follow the latter part of the Thousand Years, is not probable, but rather that it shall be contemporary with the Church of *Philadelphia*, for some considerable time; the one being a pure holy Church, exactly answering to the Church in the Apostle's days, in Purity of Doctrine, Holiness of Life, and Plenty of Spiritual Gifts, to wit, that of *Philadelphia*; the other, to wit, that of *Laodicea*, having a form of Godliness, very near resembling the true Church, but lacking

ing the Power and Life of Chriſtianity. See the ſecond Treatiſe, *Page* 132.

The Emendations and Explications in the ſecond Treatiſe; with the Corrections of the Errors of the Preſs.

MOST of the Emendations and Explications belonging to this ſecond Treatiſe, are already noted in the firſt, beſide that it will be obvious to the *Reader*, that the ſecond Treatiſe doth it ſelf correct divers things in the former, whereby it is manifeſtly apparent, that as the ſecond Treatiſe was done by the Author, ſometime after the firſt, the Author himſelf had come to a more mature and ripe underſtanding in many things of great weight, at his writing the ſecond Treatiſe, than he had at firſt.

Page 131. *l.* 21. read 333, and *page* 134. *towards the end*, read on the Margin, *Anno* 700 *from the Birth of Chriſt*. *Pag.* 137. *lin.* 12. read 666, and on the Margin read, *from the year* 700, *to* 1034.

Page 154. *towards the end*, *Emend. and Explic.* As the ſixth and ſeventh Churches are eſteemed contemporary, ſo may the ſixth and ſeventh Seals. See the Emendation in the firſt Treatiſe, *Page* 125.

Page 157. *l.* 2. Dele *Jordon*, and read to *Valens* and *Valentinian*.

Page 162. *l.* 4. read 1333.

Page 167. That the Saints in the Reſurrection ſhall be raiſed up in a ſucceſſive order, as Men are born into the World in a ſucceſſive order, is no wiſe probable, and has no Ground from 1 *Cor.* 15. 23. For the order there deſcribed, as it hath relation to time, is thus. Chriſt, the firſt Fruits, afterward they that are Chriſt's at his coming, then cometh the end, when the unjuſt ſhall be raiſed at the end; but order may alſo relate to the ſeveral degrees of Glory, that the Saints ſhall have, ſome above others, according to their higher attainments in Holineſs: *For as one Star differeth from another Star in Glory, ſo is alſo the Reſurrection of the Dead.* 1 *Cor.* 15. 41, 42.

Page 170. *Emend. and Explic.* It is noted above at *pag.* 109. that the half Hour's Silence may be referred to that time of great Peace and Quiet, that the Church ſhall enjoy from the year of Chriſt's Birth 1700, to the year 1770; though if it be referred to that time of Peace from Chriſt's Reſurrection, to the year 180, following, it maketh no conſiderable Alteration in the Chronology, or order of things; but the great Peace and Flouriſhing of the Church, from about the year 1700, to 1770, (containing 70 Years, the number of the Years of the Deſolation, and Devaſtation of the falſe Church, myſtically deſigned by *Cyrus*, *Iſaiah* 23. 15. as elſewhere by *Babylon*) ſeemeth to ſuite beſt with the half Hours ſilence, and then that ſpace of 180 Years from Chriſt's Reſurrection, before the firſt Trumpet ſound, ſhall ſignifie the time of the ſeven Angels, preparing themſelves to ſound, *Rev.* 8. 6.

Page 181. *l.* 7. for 1574 read 1774.

Page 185. *l.* 6. *Correct the error of the Preſs thus, according to the Latin Copy.* Did not Chriſt ſay, after the death of *John Baptiſt*, *Elias* cometh, and ſhall reſtore all things? But this was not done in *John Baptiſt*'s time, but remaineth yet to be done at *Elias*'s coming.

Page 194. *l.* 21. For *Two*, read *Seven*.

Page 196. *l.* 8. read *Succeſſors*. *p.* 199. *l.* 2. read *were*. *p.* 201. *l.* 15. read *that all*.

Page 204. *Emend. and Explic.* Whereas the Author in this place referreth the times of the ſeven Vials to the ſeventh Trumpet, *viz.* from the year of Chriſt's Reſurrection 1740, to the year 2000, which ſome may judge a probable *Hypotheſis*, the ſame Author, in ſome of his Manuſcripts, hath ſet down another probable *Hypotheſis*, to which he ſeemeth moſt inclined, *viz.* That the times of the ſeven Vials belong to the laſt 70 Years of the ſixth Trumpet; the firſt Vial beginning at the year of Chriſt's Birth 1700, allowing to each Vial ten Years, ſucceſſively to the laſt; according to which reckoning, the Papal Hierarchy, (and perhaps *Rome* it ſelf) ſignified by the Throne or Seat of the Beaſt, ſhall

ſhall be deſtroyed, by the pouring of the fifth Vial, about the year of Chriſt's Birth 1750. but which of theſe two Hypotheſes is neareſt to the Truth, ſeeing the Author pretends not to a Spirit of Prophecy in the caſe, Time and Event will determine.

Page 206. See the former *Emendation*. See alſo the *Emendation*, *P.* 109.

Page . *At Queſtion* 98, 99. *Emend.* The Saints Bodies in the firſt Reſurrection, and *Adam*'s Body before the Fall, do moſt reſemble the Body of Chriſt, as it appeared at the Transfiguration before his Death, which was indeed glorious, and ſo will the Saints Bodies appear in the firſt Reſurrection; ſo that in reſpect of our groſs Bodies, they may be ſaid to be *Spiritual* yet capable of a far higher degree of Spirituality at the laſt.

Page . *At Queſtion* 101. See this Queſtion anſwered in the *Emendations*, in the firſt Treatiſe, *ad P.* 110.

Page . *At Queſt.* 106, 107. *Explic.* It is clear from Scripture, that the mortal Bodies of the Saints, after the Thouſand Years begin, ſhall not die as Men now die, ſo as to need any Burial, but they ſhall be changed in a moment, when duly fitted for that Change, according to 1 *Cor.* 15. 51, 52.

Page . *At Queſt.* 108. *Explic.* It is not to be underſtood, that the raiſed Saints living on Earth in the Thouſand Years, ſhall need or uſe any of the Meats or Drinks, or other Refreſhments and Conveniences, that this material or viſible Earth affordeth; but they ſhall live rather above the Earth, than on it; for then ſhall the Paradiſiacal Earth be revealed, and given to them, to live in, that was given to *Adam* to live in, which ſince the Fall hath been hid, but ſhall then be opened, which is moſt properly that new Earth, that is called new, becauſe it never waxeth old, as for the ſame reaſon, the new Heavens are ſo called, whereas the viſible Heavens and Earth grow old, and ſhall be changed.

Page . *At Queſt.* 186. *Corr.* read, *as* 52 *to* 1.

Note,

Note, That whereas divers times in both theſe Treatiſes, mention is made of the number 333 Years, as being a myſtical Hour, containing the Intervals of the ſeven Churches, and the ſeven Seals, the Myſtery of this number 333 (being one third part of 1000) ſeemeth further to be confirmed by this, that 333⅓ ſolar Years, being reduced to Lunar Years, (each Lunar Year containing 355 Days, as each Solar Year containeth 365 Days) make 343 Lunar Years, which are ſeven Jubilee Years, accounting each Jubilee Year to contain 49 common Years, within which compaſs of time, *viz.* of 333 Years, efforts both Civil and Eccleſiaſtical, are obſerved to have great Changes and Revolutions. Note alſo, that the Years mentioned in the *Old Teſtament*, in the Chronology of the World, from *Adam*, to Chriſt's Reſurrection, ſeem to be Lunar Years, each Year containing 355 Days, as the *Hebrew* word ſignifying *Year*, doth contain the number 355, but the Years from Chriſt's Reſurrection are not Lunar Years, but Solar, and that ſhadowy and changeable Diſpenſation under the Law, and Types and Figures in uſe, both before and under the Law, ſuites with the Lunar Years, the Moon being a Symbol or Figure of that ſhadowy Diſpenſation; but nothing as to this is poſitively aſſerted, but left to a further Search and Inquiry.

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